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G R E E K F O R B E G I N N E R S

*A COMPANION BOOK TO THE HADLEY-ALLEN GREEK
GRAMMAR; AN INTRODUCTION TO EITHER
COY'S FIRST GREEK READER, OR THE
ANABASIS OF XENOPHON*

BY
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P R E F A C E .

“GREEK FOR BEGINNERS” is the title of a book prepared by Prof. Joseph B. Mayor, and published in London in 1869. An American edition of that book—considerably altered in form, however—was published in 1880 as “Coy’s Mayor’s Greek Lessons.”

The book now issued is, in one sense, at least, a revised edition of “Coy’s Mayor”; but so numerous and extensive have been the changes introduced, that it has seemed proper for me, in justice to both Prof. Mayor and myself, to assume the entire responsibility for the same. I have, therefore, dropped Prof. Mayor’s name from the title-page, although most cheerfully acknowledging my indebtedness to the book which he has published.

The distinctive features of “GREEK FOR BEGINNERS” consist (1) in its “building up a boy’s knowledge of Greek upon the foundation of his knowledge of English and Latin”; (2) in the fact that “*no Greek words have been used in the earlier part of the book except such as have connections either in English or Latin.*” Thus it is hoped that something may have been done to lessen the feeling of strange-

ness, more or less, with which a boy must always begin the study of a new language. However, to quote more fully from Prof. Mayor :

Do what we will, it is impossible to make the learning of Greek an easy thing, it is impossible to dispense with large calls upon the memory. What I have attempted to do is, to provide hooks and eyes for the memory, to appeal as far as possible to the understanding, and to give the learner some glimpse from the first of the rewards which he may expect at the end of his labor. Of course it is true that, the memory being earlier developed than the other faculties, and probably more active in childhood than in later life, it is desirable for children to learn many things before they can fully understand them ; but, on the other hand, the continued unreasoning exercise of memory is, I believe, the cause of much of that want of interest, and even contemptuous disbelief, in all knowledge, which we so often meet with in grown men and women. Children as a general rule overflow with curiosity ; they can not understand all things, they must be content to take a great deal on trust ; but it does not follow from this that they should not be helped and encouraged to understand wherever their faculties admit of it. The rapid growth of memory is given to them that under its shelter the finer powers of the mind, imagination and reason, may find room and opportunity for gradual develop-

ment. If these are not called into exercise, the exercise of the memory itself soon becomes irksome, the mind is stunted, and all intellectual interest dies away.

What has been just said will to a certain extent hold good against those who want no grammars, but would have a boy pick up his classics from his master at school, as he might pick up his modern languages from a Swiss “bonne” at home. The only meaning of this can be, that there is to be no systematic teaching of classics; which is equivalent to saying that a multitude of isolated facts are more easily received and retained in the memory than the same facts classified and arranged. Thus we have again “the unreasoning exercise of the memory,” attended with the further disadvantage, that there is no call upon the learner to brace up his mind for strenuous effort. It may, however, be said that under the direction of his teachers he is to be gradually trained to classify the facts for himself, and thus gain a valuable lesson in observation and induction. If such is the view taken, it seems to me to fall into the opposite error of demanding too great an exercise of the reasoning powers. A boy may fairly be expected to recognize instances of laws which he has been already taught, but hardly to discover the law for himself. If, on the other hand, the master first states and explains the law to him, and then points out instances or asks him to point them out, this is just the old grammar over again;

only that it is to be taught *viva voce* by the master, instead of being prepared beforehand by the pupil for himself. I feel as strongly as any one the importance of a boy, especially a young boy, having all his lessons thoroughly catechised into him; and if the alternative lay between a boy's learning off grammatical rules by rote without explanation, and his having them taught to him by the master without book, I should certainly prefer the latter. But, as a security against the possible inefficiency of masters on the one hand, and the probable carelessness of boys on the other, I think there can be no doubt that the best plan is the use of a text-book, to be first explained by the master and then learned by the boys.

There is one further objection on which it may be well to say a few words. Granting that boys should learn off rules and practice examples, it may be doubted whether it is worth while to attempt an explanation of the rules in an elementary work. The study of principles, it is said, should be left to the end of the school course. My own experience does not quite agree with this. I believe general principles of almost any kind may be talked into boys; what puzzles them is a long chain of reasoning. The principles of grammar are not more abstract than those of geometry, and I think they may be explained in a manner which is both interesting and useful to the abler boys. Even young boys are capable of

being taught the analysis of sentences, which is perhaps the very best instrument for clearing away confusion of thought.

It is possible that some passages may be found in this book, in which I have rather had in view the case of an adult student using it for his or her own self-instruction, than that of an ordinary school-boy. If this should seem so to any master, he will, of course, use his own discretion as to omitting such a passage. In general, however, I believe that a boy who starts with a fair knowledge of Latin will find no difficulty in doing each exercise in its turn; and I hope that when he reaches the end of the book he will have acquired a good practical vocabulary, together with some idea of the constructions of the simple sentence. Even in the unsatisfactory case where Greek is discontinued after a few months' study, I hope the scholar will feel that his time has not been entirely thrown away, but that he has improved his knowledge of English, and at the same time gained an insight, however slight, into the relations it bears toward a language to which the civilized world owes so much.

To some teachers it may seem that this book is unfortunately lacking in those suggestions of class-room procedure upon which they have come to depend. It is intentionally so; the purpose having been to provide the data or materials for a method—

not the method itself. For it has been assumed that the competent teacher already understands his work, and will find for himself such details of method as his own experience must suggest. Moreover, were it possible for all teachers to once agree as to a supposed ideal method of instruction, it is not at all likely that many would be willing or able to pursue identically the same method for successive years. There is, indeed, no such thing as an absolutely best method of class-room instruction; for every method must be constantly readjusted, as the varying aptitudes of the pupils or the larger experience and increasing skill of the teacher shall suggest. And for these reasons this book has been kept as free as possible from pedagogical limitations.

The experienced teacher does not need to be reminded that there is a most important advantage gained through "the plan of teaching elementary grammar by minute references." That command of knowledge which is called mastery is especially facilitated both by the *quasi* process of investigation itself, as well as by the fuller and more protracted attention which it necessarily involves.

It can not be too often iterated and reiterated that each lesson should be thoroughly MASTERED by every member of the class, and at the time when it is due. Nothing will prove more discouraging to the student than to find himself disqualified for the

prompt and easy doing of an exercise through mere insufficiency of preparation. Hesiod has said, *ἀρχὴ δέ τοι γῆμσιν παντός*; and to enable the beginner, therefore, to test from time to time his mastery of the earlier lessons, a list of Review Questions has been furnished in Appendix 11.

What use is to be made of the frequent references to the “Primer of Philology,” by John Peile, or of the philological matter contained in “Explanations” and the Appendix, must depend on the circumstances, and is left to the discretion of the teacher. It will be well for him to remember, however, that—

“At the present time there is a widely spread desire for scientific method in education. . . . Without doubt the desire could be more readily met, were not classics and science felt to be widely separated. . . . And yet this separation of the two subjects is detrimental to both. The scholar accuses the man of science of ‘a want of taste’; the man of science regards the scholar as one who neglects the present for the past. But when we regard language as an organism [“parasitic, indeed, but still an organism”], and the science of language as a physical science, this unfortunate separation is bridged over. . . . Now, by teaching language scientifically, all these distinctions [of inflection] and the reasons for them are impressed upon the pupil; and thus even a knowledge of the declensions becomes of value. . . . he knows some-

thing of language. And of all knowledge this is the most valuable. For language is in a nearer relation to the mind than anything else. It stands between us and the outward world; we may also say between us and our own thoughts. Unless we know something of its true nature, it is almost impossible for us to emancipate ourselves from its dominion and become thinking, not merely speaking, beings."—EV-
LYN ABBOTT, *Translator of Curtius*.

"And though, of course, scientific investigation and the practical teaching required at school are naturally far apart, it is by no means impossible to enliven the latter *even from the very first* by the insight obtained in the paths of science. Changes of sounds, rules of accentuation, forms of inflection, are no longer what they were, in the eyes of one who has learned to combine them into a whole, and to recognize even in the smallest details the web woven by the genius of language. . . . In this way, too, something of the delight which every glimpse of order and law insures will come even to the pupil's aid. If, when the forms have been impressed on the memory, the pupil is taught by correct analysis to see how they have arisen, and to perceive the special causes of apparent irregularities, there is no doubt that by such a course the attention is sharpened and the memory rendered more tenacious. . . . And this can be brought to the help of the youthful pupil without in the least

increasing the material amount of his studies. . . . In the general demand for ‘concentration’ in education, it must be regarded as a considerable gain that instruction in language, if imparted with regard to the new science [philology], approaches more nearly to the method of the so-called exact sciences. . . .

“And not even the most enthusiastic admirer of Greek as a language will go so far as not to recognize the object of learning Greek in a knowledge of Homer, Sophocles, and Demosthenes, no less than in understanding the form of the aorist or use of the optative. But the only way by which the intellectual treasures to be found in the Greek language can become so perfectly familiar as to have a real influence in education, is an accurate knowledge of the language; and the study of the language in the literal sense, that is, careful practice in the forms and their uses and the gradual unlocking of the treasures of the vocabulary, justly lays claim to a large part of the time devoted to learning Greek. . . .”—CURTIUS.

Suggestions and criticisms will be most thankfully received.

ANDOVER, MASS., 1890.

ABBREVIATIONS.

Aor. or A.....	Aorist.	Impf.....	Imperfect.
App.....	Appendix.	Impv.....	Imperative.
Att.....	Attic.	Instr.....	Instrumental.
Cf. (confer).....	Compare, or consult.	Interr.....	Interrogative.
D.....	Dual.	L. or Lat.....	Latin.
Eng. or E.....	English.	Lit.....	Literally.
Esp.....	Especially.	Mid.....	Middle Voice.
Ex.....	Exercise.	N. T.....	New Testament.
Exc.....	Exception.	Opp.....	Opposed to.
Ff.....	And the following.	Opt.....	Optative.
Fin.....	At the end.	S.....	Substantive.
Fr.....	French.	Seq.....	And what follows.
Ger. or Germ....	German.	St.....	Stem.
		V.....	Verb.
		Voc. or V.....	Vocative.

It is believed that other abbreviations will explain themselves.

References are to sections of Hadley's "Greek Grammar," unless otherwise indicated; but those preceded by a § refer to sections of this book. A superior figure attached to a reference indicates the particular statement or paragraph in the section referred to. E. g., 195² means *second statement of section 195*.

INTRODUCTION.—Gr. 1, 2, 3 d.

ENGLISH, Latin, and Greek all belong to the same great family of languages, the Indo-European, and resemble one another in their inflections and constructions, as well as in the possession of many common roots, so that the knowledge of one of them is a great help to the knowledge of the others.—“Primer of Philology,” cap. iii.

When we speak of the Indo-European languages as forming one family, we mean that there was a time in the history of the world when the ancestors of the great majority of the present inhabitants of Europe dwelt with the ancestors of the present inhabitants of India, and spoke the same language, a language different from those spoken at the time by the ancestors of the present Jews, Turks, Negroes, etc. Each nation, as it migrated from the original seat of the Indo-European race, departed more or less from the original language; and thus arose a variety of dialects which in course of time fixed themselves as distinct languages. Each of these languages again could propagate itself by conquest or colonization, thus producing new dialects, to establish themselves in their turn as independent languages. Accordingly we find various degrees of relationship existing between the several members of the great Indo-European family. Some

languages may be said to stand to one another in the relation of mother and daughter, e. g., Latin is the mother of Italian and French, and Anglo-Saxon the mother of English. Others may be more fitly described as sister-languages, and this is the relation of Latin and Greek. They are children of a common parent, and have many words and forms and constructions in common ; but there are only a small number of words which have been borrowed directly from the one language by the other. The relation between English and these two languages is very different. There is first of all the general Indo-European connection, owing to which many of the oldest English words belong to roots which are also found in Latin and Greek, e. g., the word *father* appears as *pater* in Latin and Greek ; *mother* is *mater* in Latin, *mēter* in Greek. There is, secondly, a more special connection with Latin, partly through the Latin Church, which has supplied most of our ecclesiastical terms, but to a far more important extent through the Norman Conquest, owing to which our language received a great accession of French words, which were mainly of Latin origin. Lastly, we have a large class of scientific words derived from Latin, and still more from Greek ; some of these latter were brought into our language in a Latin form long ago, as *theology*, *philosophy*, while others are being every day added to express new discoveries or inventions, such as *telephone*, *phonograph*.

The great point of difference between English and the two classical languages is, that English, as compared with them, is an example of an analytic or uninflected language, while they belong to the class of

synthetic or inflected languages.¹ It is true that English is not, like some languages, entirely destitute of inflections. We have our objective and possessive cases, our preterites and participles; but in most instances where Greek and Latin would express a change of relation by changing the form of the word, we keep our word the same, only prefixing to it under certain circumstances a preposition, or auxiliary of some sort. Owing to this want of inflections, English is less free than Greek or Latin as regards the order in which the words of the sentence have to be arranged. Of this we shall see examples as we proceed.—“Primer of Philology,” cap. viii., 7.

Dialects.

Several dialects were spoken in Greece, differing from one another much as Scotch differs from English, or Yorkshire from Somersetshire. The most important dialect was the Attic, spoken by the Athenians, and it is to this dialect that we shall here confine our attention.

¹ “Prim. Phil.,” cap. ii.

HINTS FOR STUDY AND RECITATION.

Be prepared to give a **logical analysis** of each sentence.

Of each word, notice what it is and where made; what word, or words, it is *connected with* in thought; what *relation of thought* it expresses: cite the authority of the Grammar, and justify the idiom.

For the **inflection** of a word, begin with the *principal parts* and *synopsis of the tense*, of verbs; with the *comparison*, of adverbs and adjectives.

For the **analysis** of a word—verb, adjective, or noun—give (a) the *elements* in their natural order (cf. Gr. 353); notice (b) the *euphonic* changes and additions, and (c) the *accent*.

Let the **translation** follow, as far as possible, the order of the author's words; for the order of his words best shows the order of his thoughts.

It will prove of special assistance in acquiring a vocabulary to notice English or Latin words connected in **derivation** with the Greek words of each lesson.

I. CHARACTERS AND SOUNDS.

1. The Greek alphabet has twenty-four letters.

Forms.		Names.		Pronunciation.
<i>A</i>	<i>α</i>	<i>*Αλφα</i>	Alpha	a as in <i>pār, party.</i>
<i>B</i>	<i>β</i>	<i>Βῆτα</i>	Bēta ¹	b.
<i>Γ</i>	<i>γ</i>	<i>Γάμμα</i>	Gamma	g hard, as in <i>get.</i> ²
<i>Δ</i>	<i>δ</i>	<i>Δέλτα</i>	Delta	d.
<i>E</i>	<i>ε</i>	<i>*Ε ψιλόν</i>	Epsilón ³	e short, as in <i>pēt.</i>
<i>Z</i>	<i>ζ</i>	<i>Ζήτα</i>	Zēta ¹	dz.
<i>H</i>	<i>η</i>	<i>*Ητα</i>	Eta ¹	e long, as in <i>prey.</i>
<i>Θ</i>	<i>θ</i>	<i>Θήτα</i>	Thēta ¹	th as in <i>think.</i>
<i>I</i>	<i>ι</i>	<i>*Ιώτα</i>	Iōta ⁴	i as in <i>caprice, pīt.</i>
<i>K</i>	<i>κ</i>	<i>Κάππα</i>	Kappa	k.
<i>L</i>	<i>λ</i>	<i>Λάμβδα</i>	Lambda	l.
<i>M</i>	<i>μ</i>	<i>Mū</i>	Mu	m.
<i>N</i>	<i>ν</i>	<i>Nū</i>	Nu	n.
<i>Ξ</i>	<i>ξ</i>	<i>Ξī</i>	Xi ⁵	x.
<i>O</i>	<i>ο</i>	<i>*Ο μικρόν</i>	Omicerón ³	o short, as in <i>pōlice.</i>
<i>Π</i>	<i>π</i>	<i>Πī</i>	Pi ³	p.
<i>R</i>	<i>ρ</i>	<i>Ρῶ</i>	Rho	r.
<i>Σ</i>	<i>σ, ς</i>	<i>Σιγμα</i>	Sigma	s.
<i>T</i>	<i>τ</i>	<i>Taū</i>	Tau ⁴	t.
<i>Τ</i>	<i>υ</i>	<i>*Τ ψιλόν</i>	Upsilonílon ³	y as in <i>symbol.</i> ⁶
<i>Φ</i>	<i>φ</i>	<i>Φī</i>	Phi ³	ph.
<i>X</i>	<i>χ</i>	<i>Xī</i>	Chi ⁵	ch as in <i>chorus.</i>
<i>Ψ</i>	<i>ψ</i>	<i>Ψī</i>	Psi ³	ps.
<i>Ω</i>	<i>ω</i>	<i>*Ω μέγα</i>	Omēga	o long, as in <i>pōle.</i>

¹ In these names give *ə* the sound of e in *prey.* ² See also Gr. 20.

³ In these names give *ī* the sound of i in *caprice*, and follow the Greek accent.

⁴ In this name give *au* the sound of ou in *our.* ⁵ See also Gr. 11 a.

Spell the Greek words of § 3, and write the Greek words with Latin letters, and the English with Greek letters.

EXPLANATIONS.—The word *alphabet* is derived from the names of the first two letters; Gr. 8 a.

The Greek word *ψιλόν*, which occurs in the names of the fifth and twentieth letters, means “bare,” i. e., not diphthongal; and was used to distinguish *ε* from a similarly sounded diphthong *αι*, and *υ* from *οι*—still sounded alike in modern Greek.

In the Greek name of the fifteenth letter, *μικρόν* means “small”; in that of the last letter, *μέγα* means “large.”

REMARK.—Iota had at times a consonant sound, *jot*,¹ and upsilon a corresponding consonant, *vau* or *digamma* (Gr. 23 a); to which, though obsolete, frequent reference will be made in explaining apparent irregularities in the formation and inflection of words.

2. Vowels, Gr. 9, 10, 12.

Diphthongs,² Gr. 13, 14 (omit b and d), 16.

Breathings, Gr. 17, 18.

Consonants, Gr. 19, 20, 21, 22–27.

Syllables, Gr. 89–91.

Quantity, Gr. 92, 93 (coarse print only), 94.

Accent,³ Gr. 95–97, 99–102; and read 104, 120.

Punctuation, Gr.—read 121.

REMARK.—The written accents are said to have been invented about 200 b. c., to assist foreigners in acquiring correct pronunciation.

3. *Exercises on the Letters.*

In the following exercise, spell all the Greek words, divide them into syllables, and pronounce

¹ Pronounced *yote*, represented in this book by *j*, and to be uttered like English initial *y*.

² Read Appendix 1.

³ Read App. 2.

them as required by the written accent; also write them with Latin letters.

Ex. 1. Δημοσθένης, Ξενοφῶν, Σοφοκλῆς, Κύρος, Λεωνίδας, Τάκινθος, Ἀγγλία, Ἰάκωβος, Οἰδίπους, Πειραιεύς, Περικλῆς, Μήνως, Νεῖλος, Τροία, Ρόδος, Θερστῆς, Γύλιππος, Βραστίδας, Χείρων, Ψυχή, Φοῖβος, Ωρίων, Αθῆναι, Σαπφώ, Καλυψώ, Άλεξανδρος, Άμαζών.

And the following names of gods: Ζεύς (Jupiter), "Ηρα (Juno), Αθηνᾶ (Minerva), Άρης (Mars), Ποσειδῶν (Neptune), Άφροδίτη (Venus), Ερμῆς (Mercury), Άρτεμις (Diana), "Ηφαίστος (Vulcan).

Ex. 2. Put into Greek¹: Phoebus, Bacchus, Ilius, Aeschylus, Thrasymachus, Antigonē, Euphrosynē, Cyrus, Alcibiadēs, Diagoras, Ameinias, Charmidēs, Lycurgus, Fabius, Vergilius, Quintus, Evagoras, Xerxēs, Gordium, Hēbē, Panthēon (ē = ει), Nilus (i = ει), Rōma, Sōcratēs, Charōn, Psammis, Mopsus, Hōrus, Byzantium, Hydra, Jasōn, Sphinx.

II. INFLECTION.—VOWEL STEMS.

4. An inflected word has two parts: the *stem*,² or unchanging part, which represents the idea of the word itself; and the *ending*, which is added to show

¹ Read Gr. 6. Notice that *c* and *q* must become *κ*, *y* become *υ*, *us* and *um* ending Latin words of Decl. II. become *ος* and *ον*, *a* ending Latin words of Decl. I. become *α* or *η* according to Gr. 138, etc.; *v* between two vowels become *υ*. As to diphthongs, *ae* becomes *αι*, *oe* becomes *οι*, *ü* becomes *ον*. Recessive accent is to be understood, unless otherwise provided for.

² The stem is often modified in the loss or addition of a letter by euphonic change; it may then be called the *base*. Thus, *servo-* is the stem, but *serv-* the base of Lat. *servis*.

the relation of this idea to the other parts of the sentence. Thus, Lat. *servo* means “slave”—not “a slave”; but *servis* means “*for* slaves.”

The Greek declension differs from the Latin in three respects: (1) the meaning of the ablative, or *from*-case, is expressed by the genitive; (2) the instrumental and locative meanings of the Latin ablative are expressed by the dative; (3) there is a dual number—only used, however, when two are spoken of as a pair or couple. Read Gr. 123.

Gender, Gr. 124–127.

Accent in declension: in general, Gr. 128, 129; neuter words, Gr. 546.

5. *The Article.*

Greek has a definite article, commonly employed where “the” would be needed in English. But there is no indefinite article in Greek; in general, the noun without the article is equivalent to the indefinite article and noun in English.

Inflection of the article, Gr. 270, 272.

REMARK.—Four forms of the article (*δ*, *η*, *οι*, *αι*) are without written accent, because they are *proclitics*, Gr. 111 a.

The English equivalents of such words are also, for the most part, proclitic: e. g., *th' book*, for *the book*. The relatively unimportant character of these words leads to carelessness in utterance, whereby they and the next word are pronounced as one.

6. Inflection varies according to the *characteristic*, or last letter of the stem: Gr. 131, 132. There are, however, five varieties of the

First Declension.

Yet all these varieties have the same characteristic, as may be seen in the dual and plural; and in the dialectic forms of the singular like *τιμά*, Doric for *τιμή*, or *ἰππότα*, epic for *ἱππότης*. Read Gr. 134.

7. *Feminines*.—1. Paradigms *χώρα* and *τιμή*, Gr. 135. Also Gr. 137, 138, 141.

SPECIAL RULE OF ACCENT.—When syllables are contracted, the acute followed by the grave (unwritten, of course) gives the circumflex. Thus: *χωράων* (Gr. 97) gives *χωρῶν*.

REMARK.—Contraction of dissimilar vowels, *a*, *ε*, *o*, etc., into one long vowel or diphthong rests on two processes: the assimilation of one vowel to the other, and the subsequent union of the assimilated vowels. Thus: *χωρᾶων* = *χωρωων* = *χωρων*.

2. Paradigms *γέφυρα* and *γλῶσσα*, Gr. 135. Also Gr. 139 (a and d only), 140.

(SPECIAL RULE OF ACCENT.—The nouns ending in *ᾰ* have recessive accent.

The inflection of *φιλία* may be compared with that of the Lat. *familia*:

Sing. N. V. φιλία *familia*

G.	— <i>as</i>	— ae, or as. Cf. <i>paterfamilias</i> .
D.	— <i>a¹</i>	— ae
A.	— <i>av²</i>	— am

Plur. N. V. φιλίαι — ae

G.	— <i>ῶν³</i>	— arum
D.	— <i>αις</i>	— īs
A.	— <i>ας</i>	— as

¹ Originally *φιλίαι*, with iota on the line. ² Gr. 85.

³ For *φιλιδῶν*, said to have once been *φιλιασῶν* (Gr. 71).

8. *Syntax*.—The article as adjective, Gr. 620 (read 600').

In ὁ βίος ἐστὶ μικρός, *life is short*, i. e., life in general, the article is called “generic”; but in ἡ ἄγκυρά ἐστι μικρά, *the anchor is small*—referring to some particular anchor—the article is called “restrictive” (Gr. 656, 659).

The appositive, Gr. 623.

The vocative, Gr. 709.

The genitive, Gr. 728.

The dative, Gr. 762.

REMARKS.—1. In studying the syntax of the noun, it must be remembered that Greek is descended from a parent language which had at least eight cases: a nominative, a genitive or *of*-case, a dative or *to*-case, an accusative, a vocative, a locative or *in*-case, an instrumental or *with*-case, an ablative or *from*-case; and that—

2. Partly through phonetic decay and partly through extension of original meanings¹, the genitive form has come to stand for both genitive and ablative, i. e., both *of* and *from*, relations; and the dative form, also for instrumental and locative, i. e., *to*, *for*, *with*, *by*, *at*, and *in*, relations.

3. The genitive, as the name implies, is primarily the *genus*-case, expressing the *class* or *kind* to which an object belongs; sometimes, indeed, expressing *more description* or *relation* only.

NOTE.—In parsing, the student must use his own judgment in distinguishing which of genitives described in Gr. 729, and of datives described in Gr. 762, is presented in an exercise.

¹ In δύο τῶν ἀγκυρῶν, the sense may be given as “two *of*, or *from*, the anchors”; φόβῳ ἔλειπον may be rendered “they were leaving *for* fear,” i. e., *with* fear, i. e., *in* fear. Thus easily do the meanings of different cases overlap or become interchangeable.

9. Exercises on First Declension, Feminines.

[Memorize the vocabulary.]

μέλισσα	bee
θεά	goddess
ζώνη	belt, girdle
λύρα	lyre
μηχανή	contrivance, instrument
σοφία	wisdom
ἄγκυρα	anchor
μούσα	muse
λέγω	I say, speak of, declare

Ex. 3. Read and translate: *ai ἄγκυραι. τῇ μελίσσῃ. τῶν ζωνῶν. λέγω ταῖς μούσαις. λέγω τῇ Ἀφρόδιτῃ. ai μηχαναὶ τῆς μελίσσης. τῇ λύρᾳ τῶν μουσῶν. ἡ σοφία τῶν θεῶν. λέγω τὴν Ἀφροδίτην.*

Give the stem, nominative singular, and inflection of each of the preceding and following forms; and the rule for the vowel of the final syllable of each form, and for the accent.

χωρα, τιμη, οἰκια, γεφῦρα, γλωσσαν, χωραι, τιμης, γεφυρας, μουσης, χωρων, τιμαι, γεφυραις, γλωσσας, δοξα, μοιρα, ἀληθεια, μοιρας, ἀληθειας, τραπεζα, εύνοια, διψα.

Ex. 4. Translate into Greek¹: Of the bees. With

¹ Gr. 663; ² 108.

² These exercises may be either prepared before recitation, or done at sight in the class-room. In either case the corrected forms should be subsequently brought back to the class-room done *with ink*; and the student should then be ready to recite them from memory. The Greek exercises can suggest the order of words. Facility and accuracy in doing the exercises can only be attained by MASTERING each preliminary step.

the lyre. With the belt. From the goddess. For the bees. To the muse. The contrivances of the bees. Of two bees. I speak of the muses. The wisdom of the muses. From the goddess of wisdom. The girdle of Aphrodite. The contrivance of the muse. The lyre of the goddess. With the lyre of the muse. O goddess, O muse. The instrument of the muses. I speak to the goddess Venus. I speak of the goddess Juno. O wisdom of the goddess.

10. *Masculines*.—Paradigms, Gr. 145. Also 146–148 (134).

REMARK.—The contracted syllable of ‘Ερμῆς (= ‘Ερμέας) follows Gr. 138; the accent, § 7.

11. *Exercises on First Declension, Masculines.*

[Memorize and inflect the nouns.]

γῆ ¹	earth
φωνή	voice
φιλία	friendship
ναύτης	sailor
Σπαρτιάτης	Spartan
ἀθλητής	athlete
Ἄτρειδης	son of Atreus
όπλιτης	hoplite, or heavy-armed soldier
ποιητής	poet
κριτής	judge
διαφέρω	I differ

Ex. 5. Read; translate; parse: τῷ ναύτῃ. λέγω τοὺς ἀθλητάς. τοῖς ποιηταῖς. λέγω τὴν μοῦσαν. διαφέρω φωνῇ² τοῦ ποιητοῦ.³ λέγω τὰς μηχανὰς τοῦ ὄπλιτου. τῇ φιλίᾳ τῶν ποιητῶν. λέγω τῇ φωνῇ κριτοῦ. διαφέρω τοῦ κριτοῦ. διαφέρω τοῦ Ἀτρείδου.

¹ From γέα, but follows Gr. 138.

² Gr. 780; ³ 748.

Ex. 6. To the sailors. Of the poet. For the hoplites. I differ from the judge. By the friendship of the poets. The hoplites of the Spartans. The judge of the athletes. I speak with the voice of a judge. With the friendship of the poet for the judge. For the land of the Spartans.

12. *The Second Declension.*

Paradigms, Gr. 153. Also Gr. 151, 155.

Compare the inflection of ἄνθρωπος with that of Lat. *dominus*, and δῶρον with *donum*.

13. *Exercises on Second Declension.*

[Memorize and inflect¹ vocabulary.]

ὁ βίος	life
ὁ, ἡ ἄνθρωπος	man, woman
ὁ, ἡ θεός	deity, god
ἔργου	work
ὁ ἄγγελος	messenger
ἀρχή	beginning, leadership, rule
ὁ ἀδελφός	brother
ὄργανον	instrument, tool
δῶρον	gift
ὁ δῆμος	people
ἡ ὁδός	way, journey
καὶ	and

Ex. 7. διαφέρω τὸν² βίον³ τῶν ἀνθρώπων. ἡ ὁδὸς τοῦ θεοῦ. τὰ δῶρα τοῦ ἀδελφοῦ. τὰ ὄργανα τῶν ναυτῶν. ἡ ἀρχὴ τοῦ δῆμου. τοῖς ἔργοις τῶν ἀθλητῶν. τὰ δῶρα τῆς⁴ γῆς. ὁ ἄγγελος τοῦ δῆμου. διαφέρω τοῦ

¹ When writing the inflection of a noun, include the article.

² Gr. 658; ³ 718. ⁴ Generic article (Gr. 659 a).

δῆμον. λέγω τοῖς ἀδελφοῖς τοῦ ποιητοῦ καὶ τοῦ κριτοῦ.

Ex. 8. God's gifts and works. I differ from the Spartan hoplite. I speak with the voice of a man. I differ from the man in-respect-to-my¹ life. I speak to the messenger. I mention the sailors to the judge. The instruments of the athletes. The friendship of the brothers for the man. The rule of the gods. The work of the sailor for the poet. The life of the sailors. The judge of the work. The work of the judge. I mention the athletes. I differ from the poet in my life.

III. ADJECTIVES.

14. *The First and Second Declensions.*

Paradigms ἀγαθός, φίλιος, Gr. 222; and ἥσυχος, Gr. 226. Also Gr. 222 entire, 225, 582¹.

EXPLANATIONS.—Case-endings, etc., Gr. 133 (Vowel Decl. only), 142 (156), 143, 148, 154. Read App. 3.

15. *Syntax.*—In Greek as in Latin, and to a certain extent in English, adjectives may be used as substantives (read Gr. 594, 621).

16. *Exercises on Adjectives.*

[Memorize and inflect vocabulary.]

φίλιος	friendly
ἀγαθός	good, brave
σοφός	wise
ἄθεος, ¹ οὐ	godless
δεξιός	right, as opp. to left; clever

¹ Gr. 589.

<i>νέος</i>	new, young
<i>θεῖος</i> ¹	divine
<i>όλιγος</i>	small, few
<i>ἀρχαῖος</i> ¹	old, ancient
<i>μόνος</i>	alone
<i>πολέμιος</i> ¹	hostile
<i>ἄλογος</i> , ² <i>ον</i>	irrational

In subsequent exercises, translate; and parse, so far as practicable, according to "Hints" near the beginning of this book.

Ex. 9. *οἱ φίλιοι ναῦται. ἀρχαῖα ἔργα. νέος βίος.*
λέγω ὀλίγα τῷ ἀλόγῳ ἀνθρώπῳ. διαφέρω τοῦ δεξιοῦ ποιητοῦ. τῷ ἀθέῳ κριτῇ. θεία φωνή. λέγω τοὺς πολεμίους ναύτας. τῷ μόνῳ θεῷ. τὰ ἀγαθὰ ἔργα τοῦ φιλοῦ Σπαρτιάτου.

Ex. 10. O wise brother. The good gifts of the friendly goddess. I differ from the young athlete. The hostile land of the Spartans. The right-hand path. I speak of the clever young man. I speak of wise judges and clever poets. I differ from Diagoras in wisdom. The beginning of the designs of Antigone. I speak to the few among (i. e., of) the Athenians. The godless citizens. Ancient deeds of wise men. The wisdom of the ancients. Irrational Athenians. I differ from the clever Athenians.

IV. THE VERB.

17. The verb (Lat. *verbum*), as the name implies, is *the* word of the sentence, for without it no statement is possible (Gr. 592). It may be, however,

¹ Gr. 564; ² 589.

either itself the *predicate*, or only the predicative, i. e., the *means* of predication—also called the copula (Gr. 596).

18. *Moods*.—The mood of the verb shows the mood or manner in which a writer presents his statements. It must not be thought of, therefore, as also indicating the actual or necessary relations of things themselves.

1. The Indicative mood expresses what is *viewed* as *real*. As, “the sky is falling, and we shall catch larks”; *λέγομεν we are speaking*.

2. The Infinitive mood, as the name implies, is in reality no mood at all. It expresses the idea of the verb as a *substantive*, and follows in general the constructions of a noun.¹

19. *Tenses*.²—Tense is, strictly speaking, a form of the verb which distinguishes time. There are, however, not only “present,” “past,” and “future” tenses, but “imperfect,” “aorist,” and “perfect” tenses also. For the tenses, or more correctly—

The tense-systems³ show not only the time of the action, but also how it is viewed; whether as *incomplete*, *completed*, or *indefinite* (Gr. 822¹, with b). Hence such double names as “future perfect tense,” etc.

20. *The Present System, Active*—or present and imperfect tenses, active voice.—The substantive verb is of great importance for showing the connection between the various Indo-European languages. It has the same stem in English, Latin, and Greek; and there is considerable resemblance in the in-

¹ Read Gr. 958. ² Read Gr. 299, 301. ³ Read Gr. 303, 305.

flections, especially if the older forms are compared¹. In all these languages it is irregular, and in Greek and Latin it is also defective. In Greek it has only three tenses: the present, the imperfect, and the future.

21. The verb *εἰμί I am* (old form *ἐστιν*, stem *εσ-*; cf. Lat. *es-se*):

Present Indicative of εἰμί.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. <i>εἰμί</i> , I am.	1. —— (Gr. 378).	1. <i>ἐσμέν</i> , we are.
2. <i>εἶ</i> , thou art.	2. <i>ἐστόν</i> , you two are.	2. <i>ἐστέ</i> , you are.
3. <i>ἐστι</i> , he is.	3. <i>ἐστόν</i> , they two are.	3. <i>εἰστι</i> , they are.

<i>Infinitive.</i>	<i>Participle.</i>
<i>εἰμαί</i>	Nom. M. <i>ων</i> F. <i>οντα</i> N. <i>ον</i>

In addition to the foregoing, learn the imperfect indicative, as given in Gr. 478.

The general rule for the accent of verbs (Gr. 386¹) has exceptions; Gr. 113 c.

REMARK.—Enclitics, like proclitics, are due to careless and indistinct articulation of words relatively unimportant. Cf. English It's and 'Tis, for It is.

22. *Elements of the Verb.*—The augment, Gr. 354. Personal endings, active only, Gr. 375, 376, first sentence of both 377 (cf. 311 b) and 378, 381.

REMARK.—The endings *μι*, *σι*, *τι*, *μες*, are easily identified with the pronouns *με*, *σε*, *τόν*, *δμ-μες*² (*me, you, him, we*), which were affixed to the Greek verb, instead of being placed before as in English.

¹ Compare the old forms in Latin and Greek:

S. 1. G. <i>ἐστιν</i> , L. <i>esum</i>	P. <i>ἐσμέσ</i> , <i>esumus</i>
2. <i>ἐστι</i> , <i>es</i>	<i>ἐστέ</i> , <i>estis</i>
3. <i>ἐστι</i> , <i>est</i>	<i>ἐστι</i> , <i>esunt</i>

² These pronouns can be seen in Gr. 261.

In the augmented tenses, μ , $\sigma\iota$, $\tau\iota$, $\nu\tau\iota$, dropped ι when the word had assumed the extra burden of the augment at the beginning, and became μ , σ , τ , $\nu\tau$ (cf. Lat. *era-m*, *era-s*, *era-t*, *era-nt*). Finally, μ became ν , and τ was dropped, according to the law for final consonants, Gr. 86.*

23. *Syntax*.—The subject, Gr. 601 (read 602).

The verb, Gr. 603.

The predicate, Gr. 614, 669.

24. *Exercises on the Verb εἰμι.*

[Memorize and inflect vocabulary.]

ὁ χρόνος	time
ὁ στρατιώτης	soldier
ζῶον	creature, animal
ὁ πόλεμος	war
ἔδρα	seat
τέχνη	art

* EXPLANATIONS.—In the present indicative:

εἰμι may come from ἔμ-μι for ἔσ-μι (Gr. 46, 34).

εἰ “ “ ἔσι for ἔσ-σι (Gr. 62, 71).

εἰσι “ “ ἔντι (Gr. 69, 55 d) for ἔνντι = ἔσ-ντι.

In the imperfect indicative:

ἡν may come from ἡνν = ἡσ-ν, in 1st sing.; and

ἡ “ “ ἡσ-α; cf. α for ν, Gr. 169.

ἡν “ “ ἡσε-ν (Gr. 87, 2)—ε being apparently a phonetic addition, and ν movable having become inseparable.

ἡσω may come from ἡσ-ω, -ω being a phonetic alternative of the ending ν.

In the infinitive, εἰναι is for ἔνναι from ἔσ-ναι.

In the participle, ἤν is for ἔν from ἔσων, having a phonetic ο inserted. Cf. Gr. 372 a.

The analysis of other forms will be obvious from the foregoing. Forms of the imperfect without σ are doubtless due to analogy; following the singular, as apparently formed from a stem without σ. Thus perhaps the 1st sing. ἡν also.

<i>Αττικός</i>	Attic
<i>Αθηναῖος</i>	Athenian
<i>ἀρχαῖος</i>	primitive, ancient
<i>μικρός</i>	small, brief

Ex. 11. ή γῆ ἔστι¹ πολεμία. ἀδελφοί ἔστε². ὁ ἄγγελός ἔστι³ δεξιός. τὰ ζῶα μικρά ἔστιν⁴. τὸ ἔργον ἔστι⁵ θεῖον. ἀγαθοὶ ἔστε. ἀγαθοὶ ἔστε. οἱ στρατιώται ήσαν Σπαρτιᾶται ἀγαθοὶ. οἱ ναῦται⁶ εἰσι δεξιοί. νέος εἰ⁷, ω *Αθηναῖε*. μόνοι ἔσμεν. ὁ ἄνθρωπος ήν ἀγαθὸς στρατιώτης. οἱ ποιηταὶ εἰσι ταῖς Μούσαις φίλοι. οἱ κριταὶ⁸ σοφοὶ. ὁ βλος τῶν ἀνθρώπων δῶρον ἔστι τᾶν θεῶν.

Ex. 12. The life⁹ of the sailors was short. The time was short. The art of the poet is divine. Poets are few. The wise and brave are few. The Attic land was the ancient seat of the muses. The lyre is the instrument of the poet. War was the art of the Spartans. The citizens were friendly. We were alone. You were wise and good. The brave soldiers were Spartans. The judges were wise and clever. The war was short. The brother of the poet Aeschylus was the soldier Ameinias.

25. The verb *εἰμι*, present system entire, Gr. 478. The imperative, however, had better be given here:

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
2. <i>ἴσθι</i> , thou shalt be	2. <i>ἔστον</i>	2. <i>ἔστε</i>
3. <i>ἔστω</i>	3. <i>ἔστων</i>	3. <i>ἔστων</i> , or <i>ἔστωσαν</i>

¹ Gr. 113 c, 116; ² 115 a; ³ 115 b; ⁴ 604, also 87 (read 75); ⁵ 116; ⁶ 113 c; ⁷ 611¹ (sc. *εἰσι*).

⁸ Before attempting these exercises, MASTER the vocabulary.

26. Personal endings of the imperative active, Gr. 380.

Mood-signs and personal endings of the subjunctive and optative active, Gr. first sentence of 417 (cf. 310 a, 372 a), 418 a, 379.

EXPLANATIONS.— ω is from $\dot{\epsilon}\sigma\cdot\omega\cdot\mu$ (cf. Gr. 383, 1).

$\eta\varsigma$	"	$\dot{\epsilon}\sigma\cdot\eta\cdot\sigma\iota$ (Gr. 37 b, cf. 64).
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η	"	$\dot{\epsilon}\sigma\cdot\eta\cdot\tau\iota$ (Gr. 64, 86).
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$\epsilon\eta\nu$	"	$\dot{\epsilon}\sigma\cdot\eta\cdot\nu$.
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$\epsilon\iota\nu$	"	$\dot{\epsilon}\sigma\cdot\iota\cdot\nu$.
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27. *Syntax.*—1. The subjunctive and optative moods express, in general, what is viewed as *possible*, or *contingent*. As, “if the sky should fall, we might catch larks”; $\lambda\acute{e}γωμεν^1$ *let us speak*; $\lambda\acute{e}γοιμεν^2$ *would that we might speak*; $\lambda\acute{e}γοιμεν^3$ $\ddot{\alpha}n$ *we might speak*.

2. Tenses always represent the action as completed, incomplete, or aoristic; but they mark the distinctions of time in the indicative mood alone.⁴ For what is expressed as only possible or desirable, i. e., by the subjunctive, optative, or imperative, must be thought of as belonging to *future* time only; while what is expressed as a noun, i. e., by the infinitive, is, of course, not expressed as tense.

When, therefore, $\lambda\acute{e}γ\acute{e}t\omega$ *he shall speak*, is called a *present* imperative, the word “present” merely signifies “formed from the same stem, and expressing the same view of the action, as the present indicative”⁵ (Gr. 305¹). Read App. 4.

¹ Read Gr. 866, 1; ² Read, noticing carefully the examples, 870¹;

³ Read 872¹; ⁴ Read 823.

28. Exercises on *εἰμί*, continued.

Ex. 13. μόνοι ὡμεν. σοφοὶ εἴτε. σοφοὶ εἴητε ἄν.
οἱ στρατιῶται εἰεν ἀν δλίγοι. ὁ στρατιώτης ἔστω ἀγαθός. ὁ ἄγγελος εἴη ἀν ὁ ἀδελφὸς τοῦ ποιητοῦ. ὡμεν σοφοὶ καὶ ἀγαθοὶ. εἰμεν σοφοὶ. ή ἀρχὴ ἀν εἴη μικρά. αἱ ἄγκυραι δλίγαι ἥσαν καὶ μικρα. οἱ ἀθληταὶ εἰσι Σπαρτιᾶται. ὁ πόλεμος εἴη μικρός. ή ὁδὸς εἴη μικρά. οἱ θεοὶ εἰεν φίλοι τοῖς Ἀθηναῖσι. ὡμεν οἱ ἄγγελοι τῶν ναυτῶν.

Ex. 14. We should be friends. They are Athenian hoplites. They might be Spartans. Let us be citizens of a friendly land. O that we might be friends of the judge! The Spartans were good soldiers. They shall be alone. The muse is friendly to the judge. The rule of the Spartans was brief. The way is short. Let the war be brief. The son-of-Atreus was a Spartan. The messengers of the Athenians were friendly to the Spartans. Let the gifts be few. The gifts for the friend of the sons-of-Atreus are small and few.

29. Paradigm λύω—present and imperfect active, of all moods, Gr. 314; cf. 311 b, c.

Elements.—Augment, Gr. 354–357 (coarse print). Variable suffix—so-called “connecting vowel”—Gr. 310 (372 a), 408, 374.

Personal endings, active, Gr. 375–382.

Accent, Gr. 386¹.

NOTE.—The synopses of the several tense-systems, in the first person singular, are given in Gr. 313, and can be there studied, if more convenient, as tense after tense is assigned.

EXPLANATIONS.¹—λύω is from λυο-μι, Gr. 383, 1; 33 a.

λύεις is for λυε-σι, Gr. 407.

λύει “ λυε-τι, Gr. 407.

λύουσι “ λυο-νσι, Gr. 55 d.

λύομι “ λυοιν, Gr. 379 a.

λύοιεν “ λυοιν, or λυοισαν, Gr. 374 b.

λύε “ λυε-θι, Gr. 383, 2, cf. 393 a.

λύειν “ λυε-εν, Gr. 37 e.

ἔλυον “ ε-λυο-μι, as explained in § 22 Rem.

30. Syntax.—Negative particles, Gr. 1018. Or, more specifically, μή is used when the negation is *willed, assumed, or aimed at*, i. e., in imperative, conditional and final sentences ; otherwise οὐ.

NOTE.—In the preparation of subsequent exercises let the student be specially careful about the analysis of verbs.

31. Exercises on Verbs.

[Memorize and inflect vocabulary.]

φέρω	bear, carry, bring
γράφω	write
ἄγω	lead
μένω	remain
ἀκούω	hear, heed
λύω	loose
ἐπιστολή	letter
στρατός	army
στρατηγός	general
φόβος	fear

¹ The supposed primitive forms of the present indicative of λέγω and L. *lego* may thus be given :

λεγομι	legom(i)	λεγο-μες	lego-mas
λεγε-σι	leges(i)	λεγε-τε	lege-tes
λεγε-τι	leget(i)	λεγο-ντι	lego-nt(i)



γλῶσσα	tongue
φυγή	flight

Ex. 15. ὁ¹ Κῦρος τῷ στρατῷ δῶρα ἔφερεν. ὁ ἄγγελος λεγέτω τῷ στρατηγῷ τὰς μηχανὰς τῶν πολεμίων. οἱ ἀνθρωποι υἱὸι ἀν εἰεν φίλοι γλώσσῃ ἀλλὰ ἔργῳ². ὁ Φοῖβος τῇ³ θείᾳ φωνῇ λέγει τῷ ἀνθρώπῳ. ἀκούω τοὺς πολίτας φόβῳ⁴ μένειν. ἀκούομεν τὴν φωνὴν τοῦ ποιητοῦ. ἔγραφες τὴν ἐπιστολήν; ὁ Κῦρος τὸν στρατὸν ἄγοι. οἱ ἄγγελοι τὴν ἐπιστολὴν φέροιεν ἄν. μὴ ἀκούοιμεν τοὺς στρατιώτας τῶν πολεμίων φέρειν ἐπιστολὰς τῷ στρατηγῷ. ἡκουες τοὺς ναύτας ἀδελφοὺς εἶναι; οἱ πολῖται τοὺς κριτὰς ἀγαθὰ⁵ ἀν λέγοιεν. τῇ θεᾷ δῶρα φέρωμεν. ἀκούω τοὺς στρατιώτας τῇ θεᾷ δῶρα φέρειν. ὁ Σπαρτιάτης τὸν στρατὸν ἀγέτω.

Ex. 16. Friendship⁶ is⁷ a gift of the gods to men. Time is⁸ a judge of man's work. The people should not be hostile to the wise few. Wisdom⁹ is not a small (thing)¹⁰. The Athenians were carrying gifts to the goddess. Let the wise Athenian lead. Let us write a friendly letter to the man. I hear that the messenger of the citizens is waiting. Do you hear the voice of the goddess? The soldiers shall bring gifts. Plutarch¹¹ wrote the lives of worthy men. The soldiers should obey the general. The citizens should not bring gifts to the judges. The flight of the Persians was irrational. I hear that the brother of the poet Aeschylus is the soldier Ameinias.

32. *Elements of the Verb, continued.*—Root, theme, etc., Gr. 307, 308.

¹ Gr. 663; ² 779 b; ³ 658; ⁴ 776; ⁵ 725 a. ⁶ Gr. 556, 8; ⁷ 824 a; ⁸ 617. Words in parenthesis are not to be rendered. ⁹ Gr. 663.

Besides the variable suffix $\cdot\alpha$, other additions are made to the theme, or verb-stem, to form the stem of the present system of many verbs. These additions¹ are explained in Gr. 392–404; of which the coarser print is to be learned.

NOTE.—Referring to Gr. 392–404 for details as occasion requires, the student should learn to analyze verbs as follows: *λαμβανέτω* *he shall receive*, from stem *λαβ-*, tense-suffix *av* + *ε*, personal ending *τω*; euphonic change inserts a nasal sound by “anticipation” (cf. also Gr. 46). Read App. 6.

Ex. 17. Translate; analyze and memorize:

<i>φεύγω, flee</i>	<i>φυλαττόντων², guard</i>
<i>λείπεις, leave</i>	<i>τάττοιμι³, arrange</i>
<i>βλάπτω, injure</i>	<i>φράζοιεν, tell</i>
<i>κρύπτει</i> (cf. Gr. 46), <i>hide</i>	<i>ἄγγελλε, announce</i>
<i>ἐὰν χαίρης, rejoice</i>	<i>γιγνώσκειν, know</i>
<i>βάλλουσιν, throw</i>	<i>δακρύοιμεν ἄν, weep</i>
<i>κρίνωμεν, cf. κρίτής, judge</i>	<i>ἐὰν πράσσωσιν², perform</i>
<i>ἴνα τέμνῃ, cut</i>	<i>πέτρα, rock</i>

NOTE.—It frequently happens that the formation of the present stem of an irregular verb can be determined by mere inspection, as in *λαμβάνω*; or by referring to kindred words, as in *φεύγω*, cf. *φυγή*, and *ἀγγέλλω*, cf. *ἄγγελος*. Otherwise, the catalogue of such verbs, Gr. p. 355, can be used.

33. Exercises on Verbs, continued.

Ex. 18. *οἱ πολῖται φόβῳ τὴν γῆν ἔλειπον. ὁ Φοῖβος τῇ θεέᾳ φωνῇ τὴν ὁδὸν ἤγγειλλε³ τῷ ἀνθρώπῳ. οἱ θεοὶ*

¹ Similar suffixes are found in Latin *dūco*, older *douco* (stem *dūc*); *fīdeo*, older *feido* (st. *fīd*); *plec-to* (st. *plec*); *fac-io*, *pat-iōr*; *rumpo* (st. *rup*); *tango* (st. *tag*); *no-sco*, cf. *no-vi*; *doc-eo*, cf. *doc-ui*; *gi-gno*, *si-sto*. Read App. 5.

² Gr. 48; ³ 356.

χαίρουσι τοῖς ἀγαθοῖς ἔργοις¹ τῶν ἀνθρώπων. οἱ πολέμοι φεύγοιεν ἄν. τὴν ἀρχαίαν γῆν λείπωμεν. ὁ ναύτης τὴν ζώνην ἔτεμνεν. οἱ στρατηγοὶ ἔτασσον τὸν στρατόν. ὁ ἄγγελος τοῖς στρατηγοῖς τὴν ὁδὸν φράζοι. οὐκ ἄν χαίροιεν οἱ στρατιῶται. εὐλέγουσι καὶ δῶρα λαμβάνουσιν. ὁ χρόνος κρίνει τὰ ἔργα τῶν ἀνθρώπων. ἀγαθὰ ἔργα πράσσετε, ὡς πολῖται. οἱ στρατιῶται τοὺς πολίτας φυλαττόντων. οἱ πολῖται ἥκοντον καὶ ἐδάκρυον. ἀκούω τοὺς πολεμίους τὴν γῆν βλάπτειν.

Ex. 19. The soldiers were pelting their general. Charmides delights in bees. The wise should rule, the people should obey. The man was bringing gifts to the god. The Spartans were injuring the land of their enemies. Fear shall not hurt the soldiers. I hear that the messenger reports the flight of the Persians. Let them bring gifts for the god. Would that I might hear the voice of the poet! Time judges the deeds of men. The Atreidae are hiding their deeds. Judges should not receive gifts. I hear that the judges of the Athenians receive gifts. The generals of the Spartans received gifts. I hear that the Athenians are leaving their ancient land in fear, and are fleeing. The men should not cut the rock of the goddess. We lament the flight of the hoplites.

V. FORMATION OF WORDS.

34. General remarks, Gr. 540–543. See App. 7.

I.

Derivation of

σοφίᾳ, Gr. 556, 3. *ναύτης*, Gr. 557, 2.

κριτής, Gr. 550. *Σπαρτιάτης*, Gr. 560.

¹ Gr. 778. Dat. in form, instr. in fact, implying cause.

[Use the general vocabulary henceforth.]

Ex. 20. ὁ φόβος τοῦ Κυρίου ἐστὶν ἡ ἀρχὴ τῆς σοφίας.
 οἱ Ἀθηναῖοι ἡσαν πολῖται ἐλεύθεροι. οἱ Σπαρτιάται
 ἡσαν ἀγαθοὶ ἐν¹ ταῖς μάχαις. θαυμάζομεν Ὁρέστην καὶ
 Πυλάδην τῆς φιλίας². οἱ βάρβαροι τὸν οἶνον πίνουσι
 θερμόν³. χαλεπὰ⁴ τὰ καλά. οἱ σοφοὶ κρύπτουσι τὰ
 ἴδια κακά. ὁ ἥλιος σημαίνει τὰς ὥρας τῆς ἡμέρας. ὁ
 Νεῖλός ἐστι ποταμὸς Αἴγυπτου. ἀγαθὸν μὲν ἡ εἰρήνη
 τοῖς ἀνθρώποις, κακὸν δὲ πόλεμος. ὅις ναῦται τῷ θεῷ
 θυόντων. ὁ Παῦλος τὴν θείαν σοφίαν ἔγραφε ταῖς
 ἐκκλησίαις. ὁ κριτὴς κρινέτω. ὁ θεὸς οὐκ ἀκούει τὰς
 εὐχὰς τῶν κακῶν. οἱ Σπαρτιάται ἐφύλαττον τὴν ὁδόν.

Ex. 21. Aristeidēs the Athenian admired the Spartan Lycūrgus. The just life is divine, but the unjust is like the life of the beasts. The gods were sending evils upon (*lit. to*) the house of the Atreidae⁵. Let the stranger knock (at) the door of the court-yard. Phoebus carries a bow and a lyre. The guests would not leave the table and hearth of Charmidēs. The dialogues of the philosophers contain an outline of the best education. The minstrels used-to-carry a wand and sing the tales of the poets. Ill counsel would corrupt the citizens, but good counsel would preserve (them). Let the Athenians flee and not suffer the terrible (things). Not speech but earnest deeds show the good citizen. Gylippus, the Spartan, and Hermo-

¹ Gr. 111 b; ² 744; ³ 670 a.

⁴ 666 b. The attributive (Gr. 594 a) has the same position in Greek as in English, i. e., after the article; as, *ὁ ἄγαθὸς ἄνθρωπος the good man*. But we find *ὁ ἄνθρωπος ὁ ἄγαθος* and *ἄνθρωπος ὁ ἄγαθος*, which make the attributive somewhat emphatic by giving it the dignity of an appositive; Gr. 668.

cratēs saved Syracuse in-spite of the folly of the citizens. A man might be a first-rate poet, but a bad general. Nicias was an excellent man, but he erred in judgment. The ancients called the books of the *Odyssey* rhapsodies.]

II.

Derivation of—

σκῆπτρον, Gr. 554. Ἀτρείδης, Gr. 559.

δικαιοσύνη, Gr. 556, 2. ἀρχικός, Gr. 565.

ἀρχαῖος, Gr. 564. θαυμαστός, Gr. 475.

35. SPECIAL RULE OF ACCENT.—Adjectives in -κος, -λος, -νος, -ρος, -τος, are mostly oxytone.

Ex. 22. τὸ σκῆπτρόν ἐστι σημεῖον δυναστείας. αἰσχρὸν καὶ δειλόν ἐστι φεύγειν ἐκ μάχης. ἡ τελευτὴ τοῦ βίου φοβερά ἐστι τοῦ ἀθέοις. Ἀτρείδης θύει τὴν παρθένον. ὁ Ποσειδῶν δεινοῖς ἀνέμοις ἐτάραττε τὴν θάλατταν. σοφίᾳ καὶ δικαιοσύνῃ δυνατὰ ἄγκυραί εἰσι τοῦ βίου. οἱ Σπαρτιάται ἔλυντο τὸν νόμοντοῦ Δυκούργου. Ἐφιάλτης ὁ τῶν Σπαρτιωτῶν προδότης (cf. προδίδωμι) τοῦ Πέρσαις ἐν Θερμοπύλαις τὴν νίκην ἔφερεν. οὐκ ἀν ἀρχοιεν τῶν ἀνθρώπων τὰ χαλεπὰ, ἀλλ' οἱ ἀνθρωποι τῶν χαλεπῶν. οἱ γεωργοὶ τὴν γῆν τῷ ἀρότρῳ στρέφουσιν. ὁ κλέπτης τῆς κλοπῆς ἀξίαν δίκην ἔχοι. οἱ βάρβαροι τὰς κεφαλὰς καὶ τὰς δεξιὰς τῶν νεκρῶν τοῦ θηρίους ἔρριπτον¹. οἱ στρατιώται θαυμαστῷ κόσμῳ ἔβαινον καὶ οἱ πολῖται τῇ θέᾳ ἔχαιρον. μὴ τὴν ἀρχαίαν γῆν λείπωμεν. Ξενοφῶν καὶ Πρόξενος ἡσαν φίλοι ἀρχαῖοι.

Ex. 23. The horses were the gift of the general. The ancients painted fortune blind. May the wretched

¹ Gr. 49.

youth not find his brother dead! The deeds which the tyrant does should be just (*lit.* the tyrant should do his deeds just). Wonderful (is) the art thou hast, O sophist. The philosophers considered not poverty but wickedness shameful. Unarmed the Athenians routed the hoplites of the enemy. Dionysius, the tyrant of Syracuse, fled. The fortune of Nicias and the Athenians was terrible. We should admire the courage of Leōnidēs the Spartan. The citizens shall sacrifice a goat to Dionysus. Would that we might hear the beautiful songs of the muses! O that we might see again the glory of the ancient days! The wise man flees both riches and poverty. Not wealth but virtue brings honor.

III.

Ex. 24. *αἱ μὲν ἡδοναὶ θυηταὶ αἱ δὲ ἀρεταὶ ἀθάνατοι εἰσιν. δόξαν καὶ ἀρετὴν διώκοι ἀν ὁ σοφὸς, οὐ δόξαν μόνην. ὑπνος φάρμακον νόσου ἐστὶ τοὺς ἀνθρώπους. τροφὴ τῆς ψυχῆς λόγοι καλοί. νίκης ἐστὶ τεκμήριον τὸ τρόπαιον. θυμὸν οὐ γνώμην ἔχει ὅχλος. ὁ ἄδικος μὴ λανθανέτω τοὺς θεούς. Ζεὺς δεσπότης ἦν, τῶν θεῶν καὶ τῶν ἀνθρώπων. ὁ τῆς Ἐλένης γάμος ἄτην ἔφερε καὶ τοὺς Ἀχαιοῖς καὶ τοὺς τοῦ Ἰλίου πολίταις. Γοὶ μὲν Ἀθηναῖοι ἔκαιοι τοὺς νεκροὺς, οἱ δὲ Πέρσαι ἔθαπτον. οἱ ποιηταὶ τῶν μουσῶν προφῆται εἰσιν. ῥᾳδίον ἄθλου οὐκ ἔστι¹ δόξα. ἡ Κόρινθος κυρία ἦν τοῦν κόλποιν. ὁ στρατηγὸς ἦρε σημεῖον μάχης. Κύρος ἤλαυνε τὸν ἵππον. Ἀτρεὺς τὴν ἐν Μυκήναις βασιλείαν εἶχεν.*

Ex. 25. Not gold but courage was the wealth of ancient Sparta. The thieves might steal and flee.

¹ Gr. 480, 3.

Shameful words bring shame to men. The wise and brave should await danger; only cowards flee. The Persians sacrifice to their gods, but do not burn the victims. Lycūrgus proposed new laws for the Lake-daemonians. The poets named the food of the gods ambrosia. Thou art wicked, O Fortune; thou hurtest the good and savest the bad. • O that the truth might be manifest to the citizens! Electra steals and saves her brother Orestēs. Time shows the truth. The grave hides rulers and citizens¹, masters and servants, wise and foolish. The enemy and their possessions are the prizes of victory. He bade us consider our friends the best treasure. The poet sang, and the animals and the trees listened and wondered.

IV.

Ex. 26. Θερσίτου κεφαλὴν ὁ στρατηγὸς τῷ σκῆπτρῳ πλήσσει. Ζενοκράτης τῆς ἡμέρας ὥραν ἔνεμε τῇ συγῇ. μὴ κρῦνε ἐκ τῶν λόγων σοφὸν ἢ δίκαιον ἀνθρωπον, τὸν δὲ βίον ἔλεγχε. ὁ στρατηγὸς τοὺς στρατιώτας διώκειν τοὺς πολεμίους ἐκέλευεν. ἐν τῇ βουλῇ τῶν Ἀθηναίων ἦσαν γεραιοὶ καὶ σοφοὶ πολῖται. μὴ φεύγωμεν ἀλλὰ μένωμεν καὶ καλῶς ἀποθνήσκωμεν. μὴ οἱ πολέμιοι τὰ ὅπλα λαμβανόντων. τοὺς καλοῖς καὶ ἀγαθοῖς οὐκ ἀν εἴη λήθη τῶν ἀρχαίων ἡμερῶν. ἀκούοιτε, ὁ φίλοι. οὐκ ἀν θαυμάζοιμι τοὺς ἐν μάχῃ κακούς. ὁ κλέπτης τῆς κλοπῆς ἀξίαν δίκην ἔχοι ἄν. συγὴν ἐκήρυσσε τῷ στρατῷ ὁ Ταλθύβιος. ἐκέλευε τοὺς Σκύθας κύκλῳ κάμπτειν τοὺς ἵππους. τοὺς Ἀθηναίοις ἦσαν γραφαὶ κλοπῆς καὶ ἀργίας. οἱ Σπαρτιάται ἔλυον τοὺς νόμους τοῦ Δυκούργου.

¹ Omit *all*, or *none*, of the connectives.

Ex. 27. A wise man's leadership (*lit. rule*) is not always wise. The general was a powerful athlete. Let us hear the opinion of the judge. Judges should not be lawless. A horse would be an excellent gift for the general. The wise delight in wisdom. Let us pelt the lawless citizens. The athlete considered the prizes of the contest beautiful. The army was a beautiful-thing. The enemy were wretched soldiers. The messenger of the soldiers shall report (*lit. announce*) to the Persians. War is a terrible-thing. O that they would bring arms! The Spartans delighted in war, the Athenians in art.

VI. A FEW SHORT STORIES¹.

Ex. 28. ὁ Σωκράτης ἄριστος ἦν τῶν Ἀθηναίων. ἀλλὰ οἱ Ἀθηναῖοι ἔλεγον ὅτι τοὺς νέους φθειροιεν² καὶ ἄξιος εἴη θανάτου. ὁ οὖν Σωκράτης τὸ φάρμακον ἔπινεν. οὕτω γάρ οἱ Ἀθηναῖοι τοὺς κακοὺς ἀποκτείνουσιν.

Ex. 29. ὁ Σόλων ὁ Ἀθηναῖος ἦν μᾶλα σοφός, καὶ οἱ δὲ βάρβαροι τὴν σοφίαν ἔθαύμαζον. Ἀνάχαρσις ὁ Σκύθης ἤκουε περὶ τοῦ Σόλωνος καὶ ἤθελε τὸν σοφὸν βλέπειν. ἐλαύνει οὖν εἰς τὰς Ἀθήνας ἐπὶ τὴν Σόλωνος οἰκίαν. ἐπεὶ ἔλεγεν ὅτι ἔχων καὶ αὐτὸς δόξαν οἴκοι ἔθέλοι τὸν Σόλωνα φίλον νομίζειν, Σόλων λέγει, Βέλτιον εἴη ἀν τοὺς οἴκοι ἔχειν φίλους.

Ex. 30. ὁ Ἀλέξανδρος ἀγγέλους ἔπειμπε καὶ ἐκέλευε τὸν Φωκίωνα τάλαντα ἑκατὸν δῶρον λαμβάνειν. ὁ δὲ Φωκίων ἐκέλευε τοὺς ἀγγέλους λέγειν τι ὁ Ἀλέξανδρος τὸ δῶρον πέμπει. ἐπεὶ οἱ ἀγγεῖοι ἔλεγον ὅτι ὁ Ἀλέξαν-

¹ It is believed that the beginner will find no difficulty in translating these stories, though he may not understand the formation of some of the inflected words which are used. ² Gr. 932, 2.

δρος κρίνει Φωκίωνα μόνον ἐν ταῖς Ἀθήναις καλὸν καὶ ἀγαθὸν, ὁ Φωκίων λέγει, Ἐγώ εἰμι τοιοῦτος ὅτι οὐ δῶρα λαμβάνω.

Ex. 31. ἔκαστος τῶν θεῶν τέχνην ἔχει. ὁ γὰρ Ἀπόλλων προλέγει, ὁ δὲ Ἀσκλήπιος ἰατρός ἐστιν, ὁ δὲ Ἔρμῆς διδάσκει παλαίειν¹, οἱ δὲ Διοσκοῦροι σώζουσι τοὺς ναύτας ἀθλίους ἐν τῇ θαλάσσῃ, οἱ δὲ ἄλλοι ἄλλας τέχνας ἔχουσιν.

Ex. 32. ἔκαστος ἄνθρωπος δύο πήρας² φέρει, τὴν ἔμπροσθεν³ τὴν δὲ ὅπισθεν⁴: καὶ κακῶν ἑκατέρᾳ ἐστὶ πλήρης. ἡ μὲν ἔμπροσθεν ἄλλων τὰ κακὰ φέρει, ἡ δὲ ἑτέρᾳ τὰ τοῦ ἀνθρώπου αὐτοῦ. οὕτως οἱ ἄνθρωποι τὰ ἑαυτῶν κακὰ οὐ βλέπουσι, τὰ δὲ ἄλλων πάνυ γυγνάσκουσιν.

Ex. 33. λόγος ἐστὶν ως ἄνθρωπος δις ἔφευγεν οἴκοθεν φονεὺς, ἥκει κατὰ τὸν Νεῖλον. ἀλλὰ λέων ἐκεὶ ἦν, καὶ τὸν τόπον φόβῳ λείπει καὶ ἐπὶ δένδρον ἀναβαίνει. ἐν δὲ τῷ δένδρῳ ἐστὶ δράκων. πάλιν οὖν ἐλαύνει εἰς τὸν ποταμόν, ἐν δὲ τῷ ποταμῷ ἦν κροκόδειλος δις πάνυ ἐσθίει. ἡ γὰρ γῆ καὶ ὁ ἄηρ καὶ τὸ ὕδωρ μισοῦσιν ὅστις φονεὺς ἐστιν.

Ex. 34. It is now (the) middle of the day, and the sun is very warm. The shade of the trees is pleasing, and the sea is beautiful. And there is a boat⁵. Three sailors are in the boat. One sailor sleeps⁶; and the others do not see the danger before⁷ (them). For a rock is in the sea, and the boat is near the rock. But they escape the danger.

¹ παλαίω I wrestle; ² πήρα a wallet; ³ in front; ⁴ behind; ⁵ πλοῖον; ⁶ καθεύδω.

Ex. 35. I have a horse. Formerly he was strong, but now he is wretched and worthless. Do you listen while I tell the cause. Thieves stole the corn of the horse, so—that¹ he had nothing (*lit. not*) to eat. But now I have a first-rate contrivance. I mix small stones² with the corn. The horse as he eats leaves the stones; but the thieves steal the stones with the corn. Thus it is easy to find the guilty (ones).

Ex. 36. Here was a horse in a terrible danger. The other horses were not able (*lit. powerful*) to release their companion³; for the master alone is able to do (it), and was not at-home. But among the horses was one very wise; and he ran up-to the house, and with his head knocked (at) the door. Thus the mischief⁴ was manifest to the master, and he saved his horse.

Ex. 37. There was once a master who had a brick⁵ of gold. One of the slaves stole the brick, but the master knew not the thief. But there was a wise judge in the district, and among the slaves there was great fear of the judge. Therefore the judge orders the slaves to listen-to his words, and said, The thief has a leaf on his head. And while the others keep (*lit. have*) quiet⁶, the thief quickly shook⁷ his head.

Ex. 38. Men should not consider the gods harsh and terrible foes, and so worship (them) in fear; but should sacrifice to-them (*αὐτοῖς*) as good and just, and trust them as wise and powerful friends. Thus would the gods hear the prayers of men and receive their sacrifices.

¹ δούτε. ² λίθος. ³ ἄταρος. ⁴ κακόν. ⁵ πλίνθος. ⁶ ήσυχία. ⁷ τινάσσω.

The Egyptians thought the sun and moon gods; the Persians considered fire a god; but we know that God is spirit, and men must worship him (*αὐτόν*) in spirit and in truth.

VII. THE CONSONANT DECLENSION.

36. Uncontracted Nouns.

Case-endings, etc., Gr. 133 (163). Read App. 8.

1. *Masculines and Feminines*.—Paradigms from labial or palatal stems, Gr. 174; from lingual stems, Gr. 176; from liquid stems, Gr. 184 (cf. 550, -τηρ, -τορ- only).

EXPLANATIONS.—For φλεβός, etc., Gr. 172; γέρων, ποιμῆν, etc., Gr. 168, 2; other points, Gr. 169, 177-180 (cf. 172, Exc.). Contrary to Gr. 179 b, forms illustrating Gr. 179 may be considered mere imitations of nouns from stems in *i* and *u*, seen in Gr. 201; which they accidentally resemble in the nominative case. The vocatives ποιμήν, δάιμον, etc., illustrate App. 9, (4).

It should be noticed that Gr. 55 d is the rule, *except for the dative plural*.

2. *Neuters*.—Paradigms, Gr. 181. Inflect also γάλα, ὕδωρ (Gr. 182 a), φῶς (Gr. 183, cf. 172, Exc.).

EXPLANATIONS.—Formation, Gr. 167, 182, 183; 553, 1: accent, Gr. 546.

Compare inflection of L. *judex* with φύλαξ, *princeps* with φλέψ, *miles* with χάρις, *soror* with ρήτωρ, *tibicen* with ποιμήν, *caput* with σῶμα, *lac* with γάλα.

37. Accent of Uncontracted Nouns.

Monosyllabic stems are oxytone in the theme (commonly), if they make the accusative singular in *a*; and perispomenon, if they make it in *v*.

With reference to the accent of derivatives which

are treated in Gr. 548–569, notice the last statement of 546.

38. Exercises on the Uncontracted Nouns of the Third Declension.

Ex. 39. *οἱ τύραννοι τῶν σωμάτων φύλακας ἔτρεφον.*
ἡ Ἑλλὰς ἔχει καλοὺς λιμένας. η τῶν Ἰνδῶν χώρα ἐλέφαντας ἔχει καὶ δράκοντας. αἱ κεναὶ ἐλπίδες τῶν πολιτῶν βλάπτουσι τὴν πατρίδα. τὰ πνεύματα καὶ τοὺς χειμῶνας καὶ τὴν νύκτα πέμπει ὁ θεός, πέμπει δὲ καὶ τὸ φῶς καὶ τὰς θερμὰς ὥρας τοῦ ἕαρος. χάρις χάριν φύει, καὶ ἔρις ἔριν. θεῖον ἡγεμόνα τοῦ βίου ἔχομεν τὸν λόγον. αἱ τῶν δαιμόνων εἰκόνες ἱεραὶ εἰσι. ὁ κόραξ τοῖς ὅνυξι αἴρει τὸ τοῦ δεσπότου δεῦπνον. ὁ μὲν σκότος τῆς νυκτὸς φαίνει τὰ ἄστρα, τὸ δὲ φῶς τοῦ ἡλίου καλύπτει.

Ex. 40. God is a spirit. Plato calls men the possessions¹ of the gods. The boys shall learn their letters. The love of riches is (the) cause of terrible evils. Flatterers are odious to the wise. A dragon was guarding the fruits of the Hespéridēs². The rulers should be guardians of the laws. Babylōn was the prize of war to the Greeks. The Persians consider (*lit.* the) fire a divinity. The Athenians were the saviours of Greece. 

Ex. 41. *οἱ κόρακες τὴν τῶν νεκρῶν σάρκα ἤσθιον.*
οἱ κήρυξ ἀγγέλλει τὸ ῥῆμα τῷ ἄρχοντι. τοῖς Ἑλλησι φύλλων στέφανοι ἡσαν ἀθλα τῶν ἀγώνων. ἀΐδιος ἄγων ἔστι τοῖς φιλοτίμοις ῥήτορσιν, τὸ δὲ ἀθλόν ἔστιν ἡ ἀθλία πατρίς. τὰ τοῦ Ὁμήρου ποιήματα τοῖς τῶν Ἀθηναίων παισὶ μαθήματα ἔν. ἔαρι θερμὸν αἷμα νεότητος, ἔαρος χάρις καὶ τὴν τῶν γερόντων φρένα τέρπει. οὐ τὸ ὄνομα

¹ Gr. 726; ² Oxytone.

ἀλλὰ τὸ ἔργον τοῦ δικαίου θαυμάζει ὁ γενναῖος. ὁ γεωρ-
γὸς ἔσπειρεν, οἱ δὲ ὅρνιθες ἥρπαζον τὰ σπέρματα. δρᾶμά
ἐστιν ὁ βίος τῶν ἀνθρώπων, ἡ δὲ σκηνὴ κόσμος. ὁ Θρᾷξ
αἴρει καὶ ρίπτει τὸν κρατῆρα.

Ex. 42. I see the figure of a lion. The herald's name was Talthybius. Plato called time the image of eternity. Anaximēnēs considered air (to be) the principle (*lit.* beginning) of the universe. The soldier might, indeed, set fire to the wood, but the watchman would see the flame and signal with his trumpet. The opinions of the barbarians were a laughing-stock (*lit.* laughter) to the Greeks. The bird was bringing food for her young in her mouth. The Chimaera of the poets had a wonderful figure, being both a lion and a dragon and a she-goat. May the ambitious orators not ruin the affairs of the citizens. Let the citizens give (*lit.* have) thanks to their saviour Sōlōn.

Contracted Nouns.

39. The following classes include the more important varieties of contracted nouns:

- I. Stems in *i* and *u*.
- II. Stems in a diphthong.
- III. Stems in *s* and *τ̄*.

The Attic dialect prefers the contracted forms. The uncontracted forms, which are given to show how these originated, are found in the old Greek of Homer and the Ionic dialect of Herodotus.

NOTE.—Before taking up contracted words of the Third Declension, those of the First and Second Declensions should be noticed.

40. Contraction in general, Gr. 37, 39. See also § 7, Rem. Accent is not affected by contraction, except as stated in § 7.

SPECIAL RULES OF CONTRACTION.—I. In Decl. I., and the *dual* and *plural* of Decl. II., contracted words preserve the final sounds of uncontracted words, and differ from them in accent only.

II. Simple contracts (Gr. 540) in *-ovs* and *-ouv* are uniformly perispomena, except in the nominative dual (Gr. 158 a); compounds follow Gr. 158 b.

Contracted paradigms of Decl. I. and II., Gr. 144, 157.

41. *Stems in i and u.*

Formation and inflection, Gr. 201, 204. Read App. 10.

The shorter acc. plur., *μῖς*, etc., are formed in the regular way; as, *μῖς* = *μυρις*, Gr. 55, and not a contraction from *μύας*.

Compare inflection of L. *turris* and *gradus* with πόλις and *iχθύς*.

REMARK.—The change of *o* to *ω*, seen in the gen. sing. of this and the following classes, is found, also, in Attic forms of certain words of Decl. II., Gr. 159, 162 (cf. 160).

42. *Stems in a Diphthong.*

Formation, inflection, etc., Gr. 206–210; 557, 1; 560, 1: accent, Gr. 129 a.

REMARK.—The Homeric inflection (Gr. 206 D) suggests that the vowel-lengthening in certain cases of words in *-eūs* (Gr. 208 b, c) may be compensative for loss of *v* = *f*.

REMARK.—Stems of this class in *eu* seem to have originally ended in *εf*; hence the acc. sing. and plur. are perfectly regular, *-eā* and *-eās* for *-εfa* and *-εfas*. The Vau became *v* when not followed by a vowel; cf. the corresponding interchange of Lat. *u* and *v*.

Stems in *ou*, *av*, *oi* are inflected in Attic as vowel-stems; hence *βoῦς*, *γρaῦς*, *νaῦς*, *οῖς*—all acc. plur.—are for *βou-νs*, *γρau-νs*, *νau-νs*, *οi-νs*, according to Gr. 55. But in Homer all except *οiς* are inflected as consonant-stems; cf. Gr. 206 D.

43. Stems in *-σ-* and *-f-*.

1. Formation and inflection of nouns from stems in *-εσ-* and *-ασ-*, Gr. 191; 190, 192, 195 (183).

For *γένεσι*, from *γενεσι*, Gr. 62.

All masculine nouns from stems in *-εσ-* are proper names; Gr. 193, 194.

Compare the inflection of L. *genus* (for *genes*), gen. *generis* (for *genesis*), with *γένος*, gen. *γενε(σ)ος*.

2. Formation and inflection of nouns from stems in *-οσ-*, Gr. 196; cf. also 196 D.

3. Formation and inflection of nouns from stems in *-f-*, Gr. 197–199.

44. Exercises on the Contracted Nouns of the Third Declension.

Ex. 43. *κακῆς φύσεως σημεῖόν ἔστιν ὁ φθόνος.*
Περικλέους ἦν διδάσκολος Ἀναξαγόρας. *Βίου δικαίου*
τὸ τέλος καλόν. *δεινὸν τὸ τῆς θαλάσσης κράτος.* *τῶν*
*τῆς ψυχῆς παθῶν καὶ νόσων ἡ φιλοσοφία μόνη φάρμα-
 κόν ἔστι.* *αἱ ἄδικοι πράξεις μάχας καὶ στάσεις τίκτου-
 σιν,* *ἡ δὲ δικαιοσύνη τίκτει φιλίαν.* *τὰ πονηρὰ κέρδη*
ἥδονὰς μὲν ἔχει μικρὰς, λύπας δὲ μακράς. *ταῖς μὲν*
πόλεσι τὰ τείχη κόσμον καὶ ἴσχὺν φέρει, ταῖς δὲ

ψυχαῖς ἡ παιδεία. αἴσθησιν ἔχει καὶ τὰ θηρία, σκέψιν δὲ καὶ πρᾶξιν μόνος ὁ ἄνθρωπος. θαυμαστὸν ὕψος εἶχε τὰ τείχη τοῦ ἀστεος.

Ex. 44. The actions must be signs of character. The knights could not defend the citadel. Philōctētēs was lamenting the pain of his wound. The parents of Achilles were king Pēleus¹ and the goddess Thētis. The herdsmen were wondering at the size and weight of the snake. His base gains should be a reproach to the seer. The brave (man) keeps his rank, but the coward leaves (it). The sport and laughter of his children should relax the frown (*lit.* loose the brow) even of the Stoic. The murderer contrives (*εύρισκω*) a loosing of his fetters. The diction must increase the beauty and power of the poetry.

Ex. 45. Πλοῦτος ὑβριν τίκτει, πενία δὲ μέτριον καὶ δίκαιον ἥθος. ἡ μὲν αἴρεσις ἀνθρώπου ἔργον ἐστὶν, τὸ δὲ τέλος θεοῦ τάξις. τὸ τῆς ἥβης ἄνθος ἔφειρεν ὁ ἀνόητος νεανίας. ὁ θεὸς τοῖς ὅρνισι τὸν ἀέρα νέμει, τῷ δὲ ἰχθύων γένει τὰ βάθη τῆς θαλάσσης. τὰ μέρη τοῦ ἔτους ὥρας ὀνομάζομεν. νόμων θέσει τὴν πόλιν ἔσωζεν ὁ Λυκούργος. ἔξεις γένεσις αἱ πράξεις. "Ομηρος τοῖς ἔπεσι τὸ κράτος καὶ τοὺς πόνους φράζει τοῦ Ὀδυσσέως. ἡ ἀγαθὴ ἔξις τοῦ σώματος φέρει καὶ τὰ θέρη καὶ τὸ ψῦχος τῶν χειμώνων. ῥημάτων καὶ ἀριθμῶν χρῆσιν διδύσκομεν.

Ex. 46. Poetry is an imitation of passion. Death brings a release from (*lit.* loosing of) the toils of life. The Etnean mountain covers the savage giant. Let the seers not speak falsehoods and persuade the mul-

¹ Oxytone.

titude with empty hopes. The best wood is (that) of the oak. The good painter must signify the nature of the man in his likeness; he must paint the speed of the runner, and the boldness of the soldier, and the wisdom of the philosopher. Wonderful is the power of faith and hope. The acquiring of knowledge and prudence is the aim of life to the philosopher. We must learn the form of the body by the sight. The customs of strangers are a cause of laughter to the mob and of learning to the wise. Achilles could not escape the bow and the dart of Paris. The goddesses assign to the shepherd the decision of beauty. Cyrus was the king of a powerful nation.

45. Irregular Nouns of the Third Declension.

The following are the most important of the irregular nouns whose peculiarities have not been already noticed. In some of these certain analogies come to the surface, while others can be explained by very simple changes of sound. It may be noticed, also, that these words are chiefly “every-day” words, and most likely to show extensive phonetic corruption from long and constant use.

Words may be heteroclitic, Gr. 212; heterogeneous, Gr. 214; defective, Gr. 215; metaplastic, Gr. 213 ($\pi\hat{\nu}\rho$). See also Gr. 168 b; 216, 2-6, 10, 12, 15, 17, 20.

Zeús, for *Διεύς*, illustrates Gr. 68. On accent of *oīs*, see Gr. 172, Exc.

Inflection of stems in *ep*, Gr. 188, 189.

EXPLANATIONS.—For the omission of *e* in the stems in *ep*, cf. Eng. *brethren* for *bretheren*, L. *patres* for *pateres*, Gr. 43; for the insertion of *δ*, the forms *tender*, *gender*, from L. *tener*, *gener*, through the French.—“Prim. Phil.,” cap. i., 36.

46. Exercises on the Irregular Nouns.

Ex. 47. τοῦ γῆρας ἄνθος ἔστιν ἡ φρόνησις. γύναι,
γυναιξὶ κόσμον ἡ συγὴ φέρει. τὴν δικαιοσύνην μητέρα
τῶν ἀρετῶν λέγουσιν. τὰ κέρα ἔστι τῶν βοῶν ὅπλα.
Κῦρος τὸν τῆς μητρὸς πατέρα κτείνει. Διονύσιος ὁ τῶν
Συνρακοσίων τύραννος ταῖς Λυσάνδρου θυγατράσι δῶρα
καὶ ἴμάτια ἔπειμπε. ἀνὴρ ἄνδρα καὶ πόλις σώζει πόλιν.
ἥς καὶ βοῦς καὶ ὅρνιθας καὶ πρόβατα καὶ προβάτων
φύλακας κύνας τρέφει ὁ γεωργός. αἰδὼ καὶ φόβον τοῖς
παισὶν ἡ φύσις νέμει. τοῖς Ἀθηναίοις πλῆθος ἦν νεῶν
καὶ ἵππων καὶ χρημάτων. μάρτυρα καὶ κριτὴν τοῦ βίου
ἔχομεν τὸν θεόν. τοῖς μὲν ὁφθαλμοῖς τὰ ἔργα βλέπομεν
τῶν ἀνδρῶν, τοῖς δὲ ὡσὶ τὴν φίμην ἀκούομεν.

Ex. 48. Minerva bore in her hand a long spear. Dēmosthēnes used-to-drink water only, but Aeschines (drank) wine. Let the rulers assign honors to the priests of Jupiter. The fool (*lit. foolish*) is-a-slave to his belly, but the mind of the wise is master of his body and of his passions. May the light of the morning not bring new pains to the wretched. The boys shall strike (*κόπτω*) the ball with hand or foot. The ambassadors of the barbarians might bend their knees and worship the king, but the Greeks must remain upright. We close the way of the breath with our tongue and teeth, and produce sounds (the) sign of our thought. The noble virgin has her modesty (as) an ornament and safeguard. The rock has a clear echo. The city of Athens was small, but her citizens performed (*lit. did*) illustrious deeds. A few soldiers of the Greeks might rout a whole army of the Persians. The Athenians, the saviors of Greece, guarded their country bravely.

VIII. ADJECTIVES OF THE IMPARISYLLABIC DECLENSION.

47. *Uncontracted Adjectives.*

Nouns from consonant-stems in Decl. III. are commonly paroxytone.

Paradigms from stems in *-v-*, Gr. 235.

Paradigms from stems in *-vt-*, Gr. 240. To these *ἐκών* also must be added; originally a participle, and hence inflected like *λύων* (Gr. 242).

Two irregular adjectives, *μέγας* and *πολύς*, Gr. 247.

Some adjectives have but one termination, Gr. 246.

EXPLANATIONS.—In general, Gr. 228. For stems in *-v-*, Gr. 233, 234. For stems in *-vt-*, Gr. 237, 239 (129 a); *πᾶσα* = *πανσα* = *πανσσα* = *παντια*, Gr. 67.

The meaning of *πᾶς* is somewhat dependent on its position in the phrase to which it belongs; Gr. 672. Some grammars give no dual to *πᾶς*, for reasons which would seem to be obvious.

The meaning of the suffix *-εντ-*, Gr. 567.

The stem *πόλλο* is connected with *πολυ* through *πολέ-**o*, by assimilation.

48. *Contracted Adjectives.*

Paradigm for stems in *-v-*, Gr. 229.

Paradigm for stems in *-εσ-*, Gr. 230.

EXPLANATIONS.—*ἡδεῖα* = *ἡδεῖα* from *ἡδυ-ια*; see App. 10. For other points, Gr. 231.

REMARK 1.—We find contracted adjectives belonging to Decl. I. and II.: as *ἀπλοῦς*, *ἀπλῆ*, *ἀπλοῦν* from *ἀπλός*, *ἀπλόη* (Gr. 222 a), *ἀπλόν*; so also *ἀργύρεος*, *ἀργυροῦς*, and *χρύσεος*, *χρυσοῦς*, Gr. 223 (566). For peculiarities of contraction and accent, see § 40.

REMARK 2.—A few words in *-ως* follow the Attic Declension; as *ἴλεως*, Gr. 226.

49. Exercises on the Adjectives.

Ex. 49. τὴν πατρίδα ἀκούτες ἔλειπον οἱ δυστυχεῖς.
 βραχὺς ὁ βίος, ἡ δὲ τέχνη μακρά. ἡ μὲν ψυχὴ τοῦ ἀνδρὸς ταχεῖα καὶ ὑγιὴς¹, τὸ δὲ σῶμα βραδὺ καὶ νοσῶδες ἐστιν. | μόνος τῶν ζώων ὀρθὸς καὶ φωνήεις ὁ ἄνθρωπος. | φίλοι εἰσὶ τῷ Διὶ οἱ εὐσεβεῖς καὶ σώφρονες. Ἰσοκράτης τοὺς εὐφυεῖς τῶν μαθητῶν θεῶν παιδας ἔλεγεν. καὶ δήμῳ καὶ τυράννῳ γλυκεῖα ἡ τῶν κολάκων φωνή. πολλὰς τύχας ἔχει ὁ μακρὸς αἰών. οἱ ἀκρατεῖς καὶ ἀργοὶ τὸν μὲν πόνον πονηρὸν, τὴν δὲ ἥδονὴν ἥδεῖαν νομίζουσιν. θρασεῖς οἱ ἀμαθεῖς καὶ κρίνουσι πάντα, φόβον δὲ τίκτει καὶ αἰδὼς ἡ παιδεία. τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. τοῖς ἀκρατέσι βραχεῖα ἥδονὴ μάκραν τίκτει λύπην. θαυμάζομεν τὰ θαυμαστὰ ἔθη τῶν πατέρων. Οἱ Ἀθηναῖοι νεῶν² καὶ δοράτων καὶ ἀσπίδων πλούσιοι ἦσαν οἱ δὲ Σπαρτιάται ἀνδρῶν καὶ ἀνδρείας. αἱ μητέρες τῶν Σπαρτιατῶν ἄρισται Ἑλληνικῶν γυναικῶν. αἱ νύκτες πολλῶν μηνῶν τοῦ ἔτους ἥδεῖαν εἰσιν ὕσπερ αἱ ἡμέραι.

Ex. 50. Time is the healer of all grief. The river is deep and full of great fish. O wretched boy, would you beat your mother? The incontinent are weak and sin against their will (*lit.* unwilling). The Stoics thought the passionless (man) alone wise and good. Even to the continent (man) the battle must be severe (*βαρύς*), but he obtains the victory over (*lit.* of) pleasure. The temperate (man) is master of all his passions. The Ethiopians are black and have their hair thick. The mass admire even the foolish and unjust actions of the fortunate, but the obscure virtues of

¹ Gr. 231 b; ² 753 c (729 f).

the unfortunate escape notice. Atlas bears the weight of the broad heaven. The king and the father are types and images of God, the true father and king of all things. The tyrant could have no (*lit. not*) knowledge of true friendship.

Ex. 51. εὐγενεῖς εἰσιν οἱ τῶν ἀγαθῶν γονέων παῖδες. τῷ εὐγενεῖ κόσμος ἄριστός ἐστιν ἡ αἰδώς. τοῖς πένησι καὶ γέρουσι βαρεῖά ἐστιν ἡ τοῦ χειμῶνος ὥρα, οἱ δὲ πλούσιοι ἴματια παχέα ἔχουσι, ψύχους φάρμακον. τοῖς πολλοῖς τῶν ἀνθρώπων ἀηδές ἐστι τὸ ἀληθὲς, οἱ δὲ φυεδεῖς λόγοι τῶν σοφιστῶν θαυμαστοί εἰσι καὶ γλυκεῖς. συγγενεῖς εἰσι πάντες οἱ δυστυχεῖς. οἱ κόλακες τοὺς φυεδέσι λόγοις τοὺς εὐήθεις νεανίας λαμβάνουσι. τοῖς Ἀθηναίοις ἥσαν πολλὰυτα μηδέποτε ἔχει. ἡμισυ μέρος τῶν ἀρχαίων ἴστορια πολλὰ μυθώδη ἔχει. ἡμισυ μέρος τῶν ἀνθρώπων ἐστὶ τὸ θῆλυ γένος. ὁξεῖαν φωνὴν ἔχουσιν αἱ γυναικεῖς καὶ οἱ παῖδες, οἱ δὲ ἄνδρες βαρεῖαν. τοῖς μὲν ἀσεβέσι ποινὰς καὶ φόβους ἀγγέλλουσιν οἱ ιεροὶ λόγοι, τοῖς δὲ εὐσεβέσιν ἥδεῖαν ἐλπίδα καὶ εἰρίνην. τεκμήριον σαφὲς εἶχεν Ἡλέκτρα τὰς τοῦ Ὁρέστου κόμας.

Ex. 52. The ancients thought the figure of the earth not spherical but flat. The Plataeans were leaving the direct road from fear of the enemy. The vehement and the bustling must be wearisome to their friends. The solitude of the woody mountains is sweet to the poet and to the philosopher. The swift Iris¹ and Hērmēs the-son-of-Maia² were the messengers of Zeus. The nature of the wise and temperate is divine, but (that) of the ignorant and licentious is brutal. Croesus had a great name and great power and much

¹ *Iris.* ² Gr. 559 (or 730 a).

riches, but he could (*έχω*) not be happy. The Greeks called the king of the Persians the great king. The toil of the day and the silence and darkness of the night bring deep sleep to the healthy. Choice is (the act) of a free and willing (agent). Let us keep the likeness of the charming Aspasia. The character of Achilles was rash and vehement.

IX. COMPARISON OF ADJECTIVES.

50. *Forms of the Comparative and Superlative Degrees.*

Formation, etc., Gr. 248, 249, 253; 236.

Learn the comparison of the following: *φίλος*, *γεραιός*, *παλαιός*, *εύδαιμων*, as found in Gr. 250, 251.

The noun *πρέσβυς* gives *πρεσβύτερος*, *πρεσβύτατος*. Cf. Gr. 216, 17.

Many of the commonest adjectives form the comparative and superlative irregularly, either from employing different stems (as in Latin, *bonus*, *melior*, *optimus*; *malus*, *pejor*, *pessimus*; in English, *good*, *better*, *best*; *bad*, *worse*, *worst*); or from what is called the principle of euphony, harsh sounds being soonest worn away and unimportant syllables slurred over, in words of most frequent use. Cf. Gr. 254, 255.

SPECIAL RULE OF ACCENT.—The accent of all forms in the comparative and superlative degrees is always recessive.

51. *Syntax of the Degrees of Comparison.*

1. The use of the comparative implies a comparison between *two* things. The word expressive of the second thing may be joined to the comparative (as in

Latin) either (1) by a conjunction (η = quam) without change of construction; or (2) when the first member of the comparison is in the nominative or accusative case (see the examples in Gr. 643 a, b), the conjunction may be omitted and the second member of the comparison put in the genitive (= the Latin ablative).

The latter member of the comparison may be omitted both in Greek and Latin, and the comparative then acquires a sort of positive force; e. g., *juventus est naturā vehementior*, η νεότης ἐστὶ φύσει ὀξυτέρα, youth is naturally somewhat (or too) vehement, *lit.* more vehement (than the ordinary standard of vehemence). This use attaches itself especially to particular words, as *νεώτερος*, newer, younger, which comes to mean whatever is somewhat new or startling, and thus *νεώτερον* = innovation, revolution.—Gr. 649.

2. The superlative implies a comparison of several things, one of which it sets by itself as surpassing all the rest, Gr. 650¹.

The second member of the comparison is, however, sometimes omitted with the superlative as with the comparative. The superlative is then used as a sort of positive.—Gr. 650 b.

52. Exercises on the Comparison of Adjectives.

Ex. 53. πάντων κτημάτων ψυχὴ θειότατον. οὐχ ὁ μακρότατος βίος ἄριστος, ἀλλὰ ὁ σπουδαιότατος. δεινοτάτη καὶ βαρυτάτη νόσων ἡ μανία. ἡ ψυχὴ καὶ θειότερα καὶ καλλίστην ἐστὶ τοῦ σώματος. Ἀφροδίτην "Ηρας καὶ Ἀθηνᾶς χαριεστέραν ἔκρινεν ὁ Πάρις. πολλά ἔστι πενήντας βαρύτερα, νόσος καὶ αἰσχύνη καὶ δουλεία. Ἀλκιβιάδης τῶν πολιτῶν βιαιότατος καὶ ἀκρατέστατος

ἡν. αἰσχροῦ βίου θάνατος βελτίων ἐστίν. Σωκράτης κρείσσω ἔλεγε τὸν τῆς ψυχῆς ἢ τοῦ σώματος ἔρωτα. πάντων ἀνθρώπων Αἴακος ἦν εὐσεβέστατος. τῶν μὲν νεωτέρων τὰ ἔργα, τῶν δὲ γεραιτέρων αἱ βουλαὶ κράτος ἔχουσιν. οἱ Αἰθίοπες τῶν Λιβύων μελάντατοί εἰσιν.

Ex. 54. The moon is smaller than the earth, and the earth than the sun. Miltiades and Aristeides and Péricles were better men than Cléon and Hypérbolus. The deepest rivers are slowest. Athens and Sparta and Corinth were the most illustrious of the cities of Greece. Homer and Hésiod were the most ancient poets of Greece. The maiden's hair is blacker than the raven. Athens had the most illustrious poets and orators and philosophers of all the Greeks. To the Greeks and Romans their country was dearer and holier and more honored than wives and children and houses and lands (*ἀγρός*). The just orator must not advise the pleasantest, but the best (things) for the people. (It is) not the rich (who) are more happy than the poor, but the earnest than the idle, and the wise than the ignorant.¹

Ex. 55. ἀρχὴ παντὸς ἔργου μέγιστον ἐστιν. Ἡσίοδος λέγει, πλέον¹ ἡμισυ παντός. ἐσχάτη πόλις τῆς Φρυγίας Ἰκόνιον. πλίθει οὐκ ἐλάσσονες ἥσαν οἱ Βοιωτοὶ τῶν Ἀθηναίων. οὐκ ἐστὶ² μεῖζον ὅπλον τοῖς ἀνθρώποις ἢ σοφία. ἡ τῶν Ἰνδῶν χώρα πλειστοὺς καὶ μεγίστους ἐλέφαντας τρέφει. τὰ μικρὰ κέρδη μεῖζονας βλάβας φέρει. οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις³ χαίρουσιν, οἱ δὲ πρεσβύτεροι ταῖς τῶν νέων τιμαῖς. τὰ χείρονα πλειώ βροτοῖς ἐστι τῶν ἀμεινόνων. βασιλέως ἀρχὴ ράων ἢ ὄργις.

¹ Gr. 611; ² 480, 1 or 3; ³ 778.

Ex. 56. Water is best, says Pindar (*Πίνδαρος*). A licentious man is not superior to (*lit.* than) the most savage beast. | The easiest way is quickest for the army. Wealth is a most cowardly thing. | The incontinent must suffer a most hateful slavery. Anaximander thought the sun not less than the earth, but Epicurus thought it very small. Education is a better possession than riches. The rich receive more honor than they should. | (A) few wise (men) are more to be feared (*φοβερός*) than many fools. | Sure friends are the truest scepter for kings, the best safeguard, and the fairest ornament. The horse is weaker but swifter than the elephant. The former citizens were superior to the later. The last shall be first, and the first last.

X. PRONOUNS.

53. Personal Pronouns.

1. *ἐγώ*, *I* (L. *ego*, *egotism*). 2. *σύ*, *thou* (L. *tu*).
3. *οὗ*, *of him* (L. *sui*).—Gr. 261, 262.

As in English and Latin, these old and well-worn words are very irregular. They are so intimately connected with ourselves that it was important to mark more clearly than in other words the relation they bore to the rest of the sentence; e. g., whether I, the speaker, am agent or patient, acting singly or in concert with others. For this reason we find in most languages that they borrow their inflections from a number of stems, as Lat. *ego*, *me*, *nos*; Fr. *je*, *moi*, *nous*; Ger. *ich*, *mir*, *uns*; Eng. *I*, *me*, *us*.

In Attic, the pronoun *οὗ*, which stands for the 3d person, is used only in a special reflexive sense, its place being supplied by one or other of the demon-

stratives, usually ὅδε, οὗτος, or ἐκεῖνος in the nominative, and αὐτός in the oblique cases. Even as a reflexive, it is far less common than the longer form ἑαυτοῦ. Cf. Lat. *sui*, *sibi*, etc.

REMARK.—*ήμιν*, *ήμιν* = *ήμε-ιν*, *ήμε-ιν*; the same case-ending serving here for both dual and plural datives, since they may be distinguished by their different stems.

Possessive Pronouns.—Gr. 269; 675, 689.

54. Exercises on the Personal and Possessive Pronouns.

Ex. 57. ή τύχη σε¹ φεύγει², ἀλλ³ οὐκ ἔγώ. τὰ ἄστρα ήμιν σημαίνει τὰς τῆς νυκτὸς ὥρας. δικαίους ὑμᾶς, ω̄ ἄνδρες, καὶ φιλανθρώπους νομίζω. πολλαὶ ήμιν καὶ καλαὶ ἐλπίδες εἰσὶν. ήμεῖς μὲν ἄνδρες ἐσμὲν, ίμεῖς δὲ νεανίαι ἐστέ. ἔγώ μὲν ησσων εἰμὶ σοῦ, σὺ δὲ τοῦ σοῦ⁴ ἀδελφοῦ. τὴν ἐμὴν φιλαὶν ἀληθεστάτην νομίζετε⁵. οὐκ ἔστι μοι⁶ φίλος σοῦ παλαιτέρος. τὴν ὑμετέραν πόλιν, ω̄ Ἀθηναῖοι, πάντες καλλίστην λέγουσιν. οἱ βάρβαροι τοὺς τῶν πολεμίων υεκροὺς λείπουσι, τοὺς δὲ σφετέρους⁷ θάπτουσι⁸.

Ex. 58. The death of the child would be an undying grief to us-two. O wretched Ajax, I must pity thy fortune. Let us citizens rejoice, but do you keep silence, O strangers. To you, indeed, the more in number, but to me the wiser assign honor. The great king Xέρxēs sends me and the other ambassadors. May our friend Charmidēs not suffer a great grief. God pity us, weak and foolish mortals. The Thracians were stealing our sheep. There could not be a forgetfulness of thy songs, O poet. Silence is pleasanter to me than noise.

¹ Gr. 263; ² 712; ³ 79 (75), 107; ⁴ 673 b; ⁵ 873; ⁶ 692, 1; ⁷ 74 c.

55. Demonstrative Pronouns.

I. The demonstrative pronouns may be described as—

1. The direct: *οὗτε*, this by me = L. *hic*; *οὗτος*, this, or that, by you = L. *iste* (Gr. 698); *ἐκεῖνος*, that yonder = L. *ille*.

2. The intensive: *αὐτός*, Gr. 678–680.

3. The indirect: *αὐτός* (in oblique cases), Gr. 682.

Inflection of *οὗτε* and *οὗτος*, Gr. 271, 272.

Inflection of *ἐκεῖνος*, Gr. 271⁴; of *αὐτός*, Gr. 265.

Illustrating the several uses of *αὐτός*, put the following sentences into Greek: I myself see the same man. These are the same (things). Do you see him? We see them and their friends.

NOTE.—Observe the inferiority of the Greek to the Latin in respect to pronouns of this kind, *αὐτός* being used in three distinct senses.

II. The word *ἄλλος*, other (L. *alius*), which is generally classed with the pronouns, is declined like *αὐτός* (*ἄλλος*, -η, -ο, etc.); with the article it acquires the meaning of L. *ceteri*. Cf. also Gr. 704 a, 705.

Originally the neuter of adjective pronouns had a termination, *τ*, corresponding to the *d* of Latin, *id*, *illu-d*, *quo-d*; so that *ἄλλο* is identical with *aliu-d*, Gr. 86.

ἕκαστος, each = L. *quisque*, and *έκάτερος*, either = L. *uterque*, follow the regular adjective declension. Their meaning and use are obvious from their terminations, Gr. 296, cf. 673 a.

56. *Syntax*.—Notice a peculiarity in the position of the article when used with a demonstrative pronoun. According to the rule for the attributive,

the pronominal adjectives *οὗτος*, *ὅδε*, *ἐκεῖνος*, *αὐτός* should be placed between the article and the substantive when they have an attributive force. On the contrary, we find them placed in the order which properly denotes the predicative use, as *οὗτος ὁ ἄνθρωπος* or *ὁ ἄνθρωπος οὗτος* *this man*, Gr. 673. Probably the origin of this is, that the demonstrative was looked upon as a substantive in apposition with another substantive, so that the literal translation would be “this one (I mean) the man,” “the man (I mean) this one.” Cf. also page 22, foot-note, and Gr. 674.

57. Reflexive and Reciprocal Pronouns.

The reflexive pronouns are compounded of the personal pronouns and the demonstrative *αὐτός*, Gr. 266, 683. Concerning other forms, *οὐ* and *εἴ*, Gr. 685¹.

The reciprocal pronoun *ἀλλήλων*, of each other, is formed by a sort of reduplication of *ἄλλος*, Gr. 268; cf. L. *alius alium* = one another. On the quantity of the penult, Gr. 34.

58. Exercises on the Demonstrative, Reflexive, and Reciprocal Pronouns.

Ex. 59. *Oι ἄνθρωποι αὐτοί εἰσιν ἑαυτοῖς πολεμιώτατοι. κύνας τρέφω ἐμαυτοῦ καὶ τῶν ἐμῶν φυλακήν. τῷ ἡμετέρῳ βίᾳ τὸ αὐτὸ σχῆμα οὐ μένει. τούτων τῶν ὀλίγων πάντες¹ οἱ Πέρσαι ἥσσονες ἥσαν. οὐ τοῦτο λέγω, ἀλλ' ἔκεινο. οἱ μὲν πατέρες τούτων τὴν πατρίδα ἔσωζον πολλοὺς πόνοις καὶ κινδύνοις, οἱ δὲ παῖδες αὐτῶν² πάντα φθείρουσι τῇ δειλίᾳ καὶ τῇ ἀργίᾳ. αὐτὸς τῇ ἑαυτοῦ³ χειρὶ τὴν μητέρα κτείνει Ὁρέστης. οἱ ἀκρατεῖς*

¹ Gr. 672; ² 673 b.

καὶ ἄνομοι σφᾶς αὐτὸν τῶν σωφρόνων ἀνδρειοτέρους
καὶ γενναιοτέρους νομίζουσιν. ταῦτόν¹ ἔστιν² ὄργη καὶ
μανία. οἱ συγγενεῖς εἰσιν ἀλλήλοις καὶ φίλοι ἄριστοι
καὶ πολέμιοι δεινότατοι.

Ex. 60. These things spoke the ambassadors ; may their words (*lit.* of them) be pleasant to the king. The general hears the speech of the herald, and speaks as follows (*lit.* these things). This is the ancient city of the Atreidae, and this the temple of the goddess. This island saw the young Phoebus, that heard³ the voice of Homer. To this man.(i. e., to me) the voice of flatterers is hateful. We are the children of the Spartans, but our spirit is not the same. Let us not, ourselves, be the cause of slavery to ourselves. Would that the citizens would not corrupt one another by their evil customs. The one side (*οἱ μὲν*) are wicked and licentious, the other (*οἱ δὲ*) harsh and oppressive (*βαρύς*). To each man his own interest (*lit.* the things of himself) alone is dear.

59. *Interrogative and Indefinite Pronouns.*

As in Latin, there is one form for the simple interrogative and the simple indefinite; *τις* = *quis*, Gr. 277; also 119 a. The stem *τι*, like the stem *πολυ*, by the addition of a vowel passed into the *O*-declension. *τιο* afterward became *τεο*, and by contraction *τοῦ*. Thus the forms in () are explained. Cf. Gr. 277 D.

60. *Relative Pronouns.*

The simple relative, Gr. 275; the indefinite relative, Gr. 280 (read 121 a).

¹ Gr. 265, 617; ² 610; ³ 742 c.

The word *ὅστις* is also used as the indirect interrogative. *τίς*, who? *ὅστις*, (tell me) who? Gr. 700.

The relative pronoun differs from the others in its power of connecting sentences.

61. *Syntax of the relative*.—Gr. 598, 627; cf. 996. The omission of the antecedent occurs in English; e. g., “Who steals my purse steals trash,” for *he, the man who*; “What (= that which) I do, thou knowest not now.”

62. Exercises on the Interrogative, Indefinite, and Relative Pronouns.

Ex. 61. *τί εἴστι φίλος*; ἀλλος ἐγώ. *τις ήδε χώρα* καὶ *τίνες οἱ ἄνθρωποι*; *μακάριος ὅστις νοῦν ἔχει* καὶ *σῶμα ὑγιές*¹. *τοῦτό ἔστιν ἐκεῖνο ὃ Πρωταγόρας ἐδίδασκε*. *οὐκ ἔστιν ὅστις οὐχ αὐτῷ φίλος*.² *οὗτος ὑμῶν*, ὁ *ἄνθρωποι*, *σοφώτατός ἔστιν*, *ὅστις τὴν αὐτοῦ ἄγνοιαν γιγνώσκει*. *οἱ ἀκρατεῖν*, ἢ *μὲν ἀμείνω νομίζουσι*, *ταῦτα οὐ πράττουσιν*, ἢ *δὲ κακῶ, ταῦτα πράττουσι*. *εἰσὶν ήδοναὶ τινες αἱ λύπας τίκτουσιν*. *γυνή τις ὅρνυν εἶχεν ή χρυσᾶ ὡὰ ἔτικτε*. *οἱ πολλοὶ, ὅστις ἀρχὴν ἔχει ή ἄλλην τινὰ τιμὴν, τοῦτον εὑδαίμονα νομίζουσιν*.

Ex. 62. Who could have richer friends than the king of the Persians? Who is wiser than Solon, or richer than Croesus, or more just than Aristeides? What cry do I hear? (The things) which the laws command must be just. May every citizen have some art which might bring some good to the other citizens. Do you know that general yonder who bears a staff in his right hand? Whoever does just actions, him we

¹ Gr. 281 b; ² 697.

call just. (The men) whom we buried were some ($\delta\ \mu\grave{e}\nu$) Boeotians (and) some ($\delta\ \delta\acute{\epsilon}$) Spartans. We should pity those who err from ignorance¹ and unintentionally (*lit.* unwilling). To the noble those are most hateful who from cowardice speak falsehood and do disgraceful deeds.

63. Correlative Pronouns.

The interrogative, indefinite, demonstrative, and relative pronouns which we have treated of so far, are all of the highest degree of generality, referring to the idea of bare existence; but the same pronominal framework, so to speak, is applicable to less abstract ideas, such as those of quantity, quality, duality, etc. Thus the interrogative $\tau\iota$, *what*, assumes nothing beyond the existence of the indefinite $\tau\iota$, *something*, and puts no limit to the answer expected except that it must denote a something (in metaphysical language, a *substance*); but the interrogative $\pi\acute{o}\sigma\sigma\omega$ = L. quantum, assumes the existence of something possessed of size (the indefinite $\pi\acute{o}\sigma\sigma\nu$), and limits the answer expected to a statement of this size.

The following scheme gives the pronouns classified under the heads mentioned. The student will do well to associate constantly the Greek with the corresponding Latin.

{ It will be observed that the interrogatives belong to a root πo , the demonstratives to a root τo , and the relatives to a root \acute{o} . These roots will appear more important when we come to adverbs.

¹ Distinguish gen., Gr. 744, from dat., 776.
5

64. Scheme of the Correlative Pronouns.

	Q	τ	τ	ε	
Ideas.	Interrogative.	Indefinite.		Demonstrative.	Relative.
1 Simple Existence Things in themselves	<i>τίς</i> , L. <i>quis</i> , who? what?	<i>τις</i> , some one, any one		<i>ὅδε</i> , <i>οὗτος</i> , L. <i>hic</i> , iste, this	<i>ὅς</i> , L. <i>qui</i> , who
2 Duality Things in pairs.	<i>πότερος</i> , L. <i>uter</i> , which of two? <i>whether?</i>	<i>πότερος</i> , one of two?		<i>ἕτερος</i> , L. <i>alter</i> , the other	<i>ἕπτερος</i> , which- ever of the two
3 Quantity Things as counted or measured	<i>πόσος</i> , L. <i>quantus</i> , <i>quot</i> , how great? how many?	<i>ποσός</i> , of some size or num- ber		<i>τόσος</i> , <i>τοσούσδε</i> , <i>το-</i> <i>σοῦτος</i> , L. <i>tantus</i> , <i>tot</i> , so great, so many	<i>ὅσος</i> , L. <i>quantus</i> , <i>quot</i> , as great as, as many as
Quality Things as described	<i>πόνος</i> , L. <i>qualis</i> , of what kind?	<i>ποίος</i> , of some kind		<i>τόνος</i> , <i>τούσδε</i> , <i>το-</i> <i>οῦτος</i> , L. <i>talius</i> , such	<i>οἵος</i> , L. <i>qualis</i> , of such a kind as

N. B.—The English word *as* must often be rendered by the relative pronoun *ὅσος* or *οἷος* and the corresponding demonstrative; thus, “we have *as much food as is necessary*,” *τοσοῦτον στὸν ἔχομεν ὅσος ἀναγκαῖος ἐστιν*.

65. Exercises on the Correlative Pronouns.

Ex. 63. οἷος ὁ τρόπος, τοιοῦτος ὁ λόγος. πολές νεότητος οὐ κρείσσον τὸ τοιούτου ἀνδρὸς γῆρας; ἐκείνους φέγγοι μεν ὅσοι ἔκόντες ἀμαρτάνουσι. εἰρήνην ἔχομεν τοιαύτην οἵᾳ¹ οἱ δειλοὶ ἄξιοι. ὅσα τὰ τῆς ψυχῆς πάθη, τοσούτους δεσπότας ἔχουσιν οἱ ἀκρατεῖς. πότερον βέλτιον νομίζεις, σοφίαν ἢ πλούτον; τοιοῦτοι ἡσαν ἐκεῖνοι οἱ ρήτορες, οἱ οὐκ εὐδαιμονίαν, οὐ τιμὴν ἐνόμιζον τέλος τῆς πολιτείας, ἀλλὰ μόνα τὰ χρήματα. ἡ τῶν ἀριθμῶν² καὶ τῆς ἀλλης τοιαύτης παιδείας ἄγνοια αἰσχρόν ἐστι. πόσος τῶν Περσῶν στρατὸς ὀλίγους Ἀθηναίους ἔφευγεν; οὐχ ὄπότερος πλείω χρήματα ἔχει, ἀλλ' ὄπότερος δικαιότερός ἐστι καὶ σωφρονέστερος, τοῦτον³ βελτίονα φίλου κρίνομεν.

Ex. 64. The barbarians killed all as many as they found of the Greeks. Such as the actions are, such must be the character. Couldst thou deem (*κρίνω*) wealth so great a good to man? The Persians assign such honors to their kings as pious men (do) to the gods. Dēmōsthēnēs did not think every peace desirable (*lit.* pleasant), but peace of-a-certain-kind (*ποιός τις*). What-kind-of war would not be better than such a peace? The love of riches is the cause of many evils to states, but not of so many as the love of pleasure and of idleness. How many years has your father? Which of the (two) brothers was the elder? With the right hand let him seize the spear, with the other the shield.

66. General Remarks on the Pronouns.

No part of grammar is more interesting to the philologer than the pronoun. Not only is it of great

¹ Gr. 753 f; ² 666 a; ³ 697.

value for exhibiting the connection of different languages, but it opens up a most important line for investigation respecting the origin of inflections generally. According to what is now the generally received opinion, we find here, in their least disguised form, the elements of nominal and verbal inflections¹, as well as of the majority of numerals and prepositions. To show this in detail belongs to more advanced grammar. We can only notice here that the demonstrative is the earliest form of pronoun, and that the others have been gradually developed out of it².

Thus the 1st person would originally mean "this one here," as we find even in later Greek *ὅδε ἀνήρ* used as a periphrasis for *ἐγώ*; the 2d person would mean "this one near," as we find in later Greek *ωστος*³ used for *σύ*; the 3d person is still supplied by a demonstrative.

Again, *ό*, *η*, *τό*, which becomes in later Greek the article, or "distinctive pronoun" (as it has been called), is used by Homer either as a demonstrative or personal pronoun, or as a relative; and there are traces remaining in Attic of both these uses, particularly of the demonstrative use in the phrases *ό μέν*, *ό δέ*, the one, the other (*lit.* he on the one side, he on the other side). The development of the article out of the demonstrative may be illustrated by the French *le*, from L. *ille*.

The relative *ός*, *η*, *ο* was originally the same⁴ as

¹ Thus the old forms *ἴσμι*, *ἴσσι*, *ἴστι* (§ 21), are respectively made up of the stem *ἴς* joined to *με*, the stem of the 1st person, to *σε* the stem of the 2d person, and to the demonstrative root *τό*.

² Gr. 653; ³ 698.

⁴ The same in substance of meaning, but different in origin.

δ, *η*, *τό*, and had a demonstrative force, of which the Attic still preserves traces in particular phrases. This connection between the demonstrative and relative is illustrated by the double force of the English *that*, as in the verse, “Who is he *that* will harm you if ye be followers of *that* which is good ?” and the German *der*, which is article, demonstrative, and relative in one.

The connection of the relative and interrogative is plainly shown by the Latin *qui*, *quis*, and Eng. *who*; that of the interrogative and indefinite by all the Greek examples given, and by the Lat. *quis*, *si-quis*, *ali-quis*.

XI. NUMERALS¹.

67. Memorize first ten of each list, Gr. 288; and inflections of Gr. 290. Read Gr. 296, 297.

¹ The etymological connection of the greater part of the numerals in Greek, Latin, and English is generally evident at once. Where the connection is less obvious, as in *τέσσαρες*, *quatuor*, *four*, it is conclusively shown by a further examination of the allied forms in others of the Indo-European languages. Thus we find in Greek a dialectical form *πέντερες* = *τέσσαρες*, and again in Latin a dialectical form *petora* = *quatuor*, from which we obtain the equation,

$$\tau\acute{\epsilon}\sigma\alpha\rho\epsilon\varsigma = \left\{ \begin{array}{l} \pi'\iota\iota\nu\rho\epsilon\varsigma \\ \text{or} \\ petora \end{array} \right\} = quatuor.$$

And that an original Indo-European word may appear in one dialect with *qu*, in another with *p*, and in a third with *t*, is evident from examples which we have already met with in the course of this book; thus:

τις = *quis* = Dialectic *πος* or *κος* (cf. Hd. Gr. 278 D),

τε = *que*,

πέντε = *quinq̄ue* = Dialectic *πέμπτε* (Gr. 288 D, Acolic),

quotus = *πόσος*,

equus = *ἵππος*.

The same variations are frequently observable in a child's first attempts to pronounce *k* or *qu*.

The connection of the English *four* may be exhibited in another equation taking in the Welsh and the Gothic, thus:

68. Exercises on the Numerals.

Ex. 65. τῶν¹ ἑπτὰ σοφώτατος ἦν Σόλων. τὴν Ἀττικὴν καὶ Εὐβοιαν καὶ Σαλαμῖνα ἑκατὸν νῆες ἐφύλασσον. μᾶς χειρὸς μάχη οὐκ ἔχει κράτος. Πολύφημος ὁ Κύκλωψ ἔνα μόνον ὄφθαλμὸν είχε. παντὸς ἀνθρώπου² δύο μέρη ἐστόν, ψυχὴ καὶ σῶμα. τῶν μὲν Ἑλλήνων ὁ ἀριθμὸς ἦν δέκα μυριάδες, τῶν δὲ βαρβάρων πεντήκοντα. οἱ Κορίνθιοι χιλίους ὄπλιτας καὶ διακοσίους ἵππεις καὶ τριήρεις³ εἴκοσιν ἔπεμπον. ἡ παιδεία τοῖς ἀνθρώποις δεύτερος ἥλιος ἐστιν. τοῖς Ἀθηναῖοις ἐννέα ἄρχοντες ἤσαν οἱ τὰ⁴ τῆς πόλεως ἔπρασσον. τῶν τριάκοντα ἔχθιστον ἦν τὸ δνομα τοῖς Ἀθηναῖοις.

Ex. 66. The year is a period of twelve months. Man has (*lit.* there are to the man) two ears, two eyes, two feet, one nose, one mouth. The city of the Athenians has three harbors. Thalēs⁵ was one of the wise men of Greece. The thirty tyrants were more unjust and violent than the mob, and slew more citizens. Clearchus had (*lit.* there were to C.) more than forty Thracians and horsemen. The height of the wall was one hundred feet⁶. Among (*lit.* to) the Athenians the Eleven had the charge (*φυλακῇ*) of the prison. The Lérnaean Hydra had nine heads, eight-of-which-were (*lit.* the eight indeed) mortal, but the middle one immortal. Eurystheus appoints for Hercules the twelve contests which were the cause of so many toils to him.

Ex. 67. Δώδεκα ἤσαν θεοὶ Ὄλύμπιοι, ἐξ μὲν θεαὶ,
"Ηρα, Ἀθηνᾶ, Ἀρτέμις, Ἀφροδίτη, Δημήτρη", Εστία,

petora = W. *pedwar* = G. *fidwor*,

which is softened in Anglo-Saxon to *feower* and shortened in English to *four*.

¹ Gr. 621 a; ² 732; ³ 232; ⁴ 621 b; ⁵ perisp.; ⁶ 706 b or 732 a;
⁷ 188.

ἔξ δὲ θεοὶ, Ζεὺς, Ποσειδῶν¹, Ἀπόλλων¹, Ἄρης, Ἐρμῆς,
Ἡφαιστος. Ὁραι ἡσαν δύο ἡ τρεῖς, τρεῖς δὲ καὶ Χά-
ριτες, Ἐσπερίδες δὲ τέσσαρες, Μοῦσαι δὲ ἑννέα. διπλᾶ
ἀγαθά ἔστιν, τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα· τῶν δὲ
ἀνθρωπίνων καὶ ἐλαττόνων, πρῶτον² μὲν τὸ ὄντες τοῦ
σώματος, κάλλος δὲ δεύτερον, τὸ δὲ τρίτον ἵσχυς, τέταρ-
τον δὲ πλοῦτος· ἀ δὲ θειότερά ἔστι καὶ μείζω ἀγαθὰ,
τούτων³ πρῶτον ἡ φρόνησις, δεύτερον δὲ σώφρων ψυχῆς
ἔξις, τρίτον δὲ δικαιοσύνη, τέταρτον δὲ ἀνδρεῖα. Αἱ
Γραῖαι ἡσαν Φόρκυος θυγατέρες καὶ ἔνα ὄφθαλμὸν αἱ
τρεῖς καὶ ἔνα ὄδόντα εἶχον. Διόσκουροι ἡσαν Κάστωρ
καὶ Πολυδεύκης οἰν ἀμφοῖν ἔθνον οἱ Λακεδαιμόνιοι.

Ex. 68. An Olympiad (ὁλυμπιάς) is a period of four years, or of fifty Greek months. There are many causes of disease, but one of the greatest is an unrestrained manner-of-living. Inachus was the first king of Argos, Pēlasgus⁴ was the second, Danaus⁴ the (son) of Bēlus the third. Sardanapalus was the thirtieth and last king of the Assyrians. In descent⁵ and in natural endowment (*lit.* nature) Alcibiades was inferior to (*lit.* than) no one of the Athenians. No one was more noble than Philōpoemen, whom Plutarch calls the last of the Greeks. The first year of the 108th (*lit.* eighth and hundredth) Olympiad was the last of the life of Plato. The whole time of the journey was a year and three months.

XII. ADVERBS.

69. Formation of Adverbs.

Formation and comparison of adverbs, Gr. 257–259.
Cf. also Gr. 217–220, 719.

Correlative adverbs may be found in Gr. 283.

¹ Gr. 185; ² 255; ³ 697. ⁴ Oxytones. ⁵ Gr. 780.

70. Some Hints on Syntax.

The adverb often stands for an attributive adjective, Gr. 600, 666 c; as *ό νῦν τρόπος*, the modern fashion. Compare the phrase, “the *then* parliament.”

The substantive may be omitted if it is one which readily suggests itself to the mind; as *οἱ τότε*, the (men) of that time; *οἱ νῦν*, the (men) of the present day¹. In the same manner the substantive may be omitted after an attributive genitive; as *ό Κύρου*, the (son) of Cyrus; *τὰ τῆς πόλεως*, the (affairs) of, i. e., all that concerns, the city; *τὰ τοῦ πολέμου*, the events of the war. Compare “St. Paul’s” (church), L. “ad Vestae” (aedem). Read headings of Gr. 621, and 730 a, b.

The verbs *ἔχω* and *πράσσω* are often used intransitively² with adverbs; as *εὖ ᔁχω*, I am in a good condition; *εὖ ᔁχει*, it is well; *εὖ πράσσω*, I fare well, Gr. 810. So *εὖ πάσχω*, I am well treated; *κακῶς πάσχω*, I am ill treated. *Εὖ λέγω* (*lit.* I say well) and *εὖ ποιῶ* (*lit.* I do well) are used as single words governing an accusative case, with the meanings “I praise,” “I benefit,” cf. Gr. 712, 820.

The genitive and dative of some words have often merely adverbial force: as, *οὐ where*, *ἔργῳ really*.

71. Exercises on the Adverbs.

Ex. 69. *πολλάκις οἱ ἐλάσσονες τοὺς πλείονας τρέπουσι. πάλαι μὲν ἔργα κρείσσω ἦν, νῦν δὲ λόγοι. πανταχοῦ τιμὴν ᔁχει τὸ γενναῖον καὶ φιλάνθρωπον. τῇ νῦν Μακεδονίᾳ Ἡμαθίᾳ ὅνομα ἦν πρότερον. νῦν τε³ καὶ*

¹ Strictly speaking, these are examples of the old demonstrative use of the article, “they then,” “they now,” Gr. 653.

² In general, the intransitive is the earlier signification of verbs.

³ *τε καὶ* = L. *atque*; *τε . . . καὶ* = L. *et . . . et*.

τότε ἡμεῖς ὅμοιοι καὶ οἱ αὐτοί ἐσμεν, ὑμεῖς δὲ ἄλλοτε μὲν χαλεποὶ, ἄλλοτε δὲ φιλάνθρωποι, ἀεὶ δὲ ἀκρατῶς ἔχετε. ὁ φίλε, ποι καὶ πόθεν; χρόνῳ πάντα τοῖς ὕστερον φανερὰ ἀνάγκη ἔστι, τὸ τε σὸν ψεῦδος καὶ τὴν ἐμὴν ἀλήθειαν. τὰ πονηρὰ κέρδη σημερόν μὲν ἵσως ἥδονάς τίκτει μικρὰς, αὔριον δὲ πολὺ μείζονας λύπας. οὕποτε φίλος ἔστιν ἀληθῶς ὁ πονηρὸς ἄνθρωπος. πολὺς ὑπνος οὔτε τοῖς σώμασιν οὔτε ταῖς ψυχαῖς ἡμῶν ἀγαθός. οὐ κάτιος οὐκ ἔστιν, ὁ σοφὸς οὐ λέγει μάκραν. ὡσπερ τοῖς πατράσιν οἱ παῖδες, οὕτω τοῖς μὲν ποιηταῖς τὰ ποιήματα, τοῖς δὲ πλουσίοις τὰ χρήματα πάντων φιλτατά ἔστι.

Ex. 70. Verily the many words of fools are wearisome to the wise. Opportunity tries (*κρίνω*) friends as the fire (does) gold. Truly even the bold fly when they see death already near. Yesterday the shepherd was leading his sheep homeward, to-day he sacrifices to the gods, to-morrow morning (*lit. early*) his journey must be again from home. Why are you come hither, and from whence, O Sōcratēs? And yet this affair must be the cause of blows to the slave, for his master is envious and crabbed. Homer says that¹ the (men) before were much stronger than the (men) at-that-time. Where is now that virtue and that great soul which was once (the characteristic) of the Greek? The city from whence you are, O young men, is the greatest and most illustrious of all, the mother of freedom and philosophy; be not, then, ignorant and slaves.

Ex. 71. ψευδὲς δὲ καὶ τοῦτο λέγουσιν οἱ ποιηταὶ, ὡς² ἄρα οἱ θεοὶ πολλοῖς κακὸν βίον νέμουσιν, ἐπεὶ αὐτοὶ ἔαυτοῖς αἴτιοι εἰσὶ τοῦ κακοῦ οἱ ἄνθρωποι τὸ πολὺ.

¹ Gr. 930, 932; ² 1054.

ταύτην γοῦν τὴν δόξαν εἶχεν ὁ Πλάτων, ώς πολλοὶ δὴ
ἄκουντες ἀμαρτάνουσιν, ἐκῶν δὲ οὐδείς. τὰ δώδεκά ἔστι
δις ἔξ, τρὶς τέσσαρα, τετράκις τρία. ἐνταῦθα μῦθον δή
τινα ἔλεγεν ὁ Ἀλκιβιάδης, ὅπως¹ οἱ βροτοὶ τὴν ἀρχὴν
τέσσαρας χεῖρας εἶχον καὶ πόδας αὖ τέσσαρας, ἐπειδὴ δὲ
βιαιότατα καὶ ἀσεβέστατα ἔργα ἔπραττον, ὁ Ζεὺς τέμνει
αὐτοὺς δίχα καὶ παύει τὴν ὕβριν. οὐδὲ² μὴν πάνυ ῥάδιον
ἔργουν ἡ ἀρχὴ, μᾶλλον δὲ χαλεπώτατον, καὶ τῶν πανταχοῦ
ἀρίστων καὶ σοφωτάτων ἀνδρῶν. εἴτα Βοιωτοὺς φεύ-
γετε³ οἱ Σπαρτιάται ἔστε; σοφὸς μὲν εἰ ὡς ἀληθῶς, ὡς
Θρασύμαχε, καὶ δεινὸς ῥήτωρ, δόμως δὲ, νέος γάρ εἰ ἔτι,
οὕπω πάντα μανθάνεις, (ἔστι δὲ μικρόν τι δὲ καὶ σὲ
λανθάνει αὐτόν.) τέως μὲν συγῇ ἐβαίνομεν ἄπαντες, εἴτα
ἰππέας τιὰς τῶν πολεμίων βλέπει τις, καὶ εὐθὺς πολλὴ
βοὴ ἦν καὶ φόβος ἀμφοτέρωθεν.

Ex. 72. Not once nor twice only, but often Plato said⁴ this, that injustice is a far greater evil than any pain. Whoever simply tells the truth and shows his own honest (*ἀπλοῦς*) judgment, him,⁵ O Athenians, you should consider the best orator. While it is still light we must each do our tasks (*ἔργον*), but at night let us enjoy (*ἄγω*) leisure, and may there be much sport and laughter of old and young together. Certainly Sōcratēs always did the work of a good citizen well and manfully (*ἀνδρείως*), both at Athens and elsewhere; at-all-events he did not leave his rank when the others (did), but remained there on the spot, and at home he alone observed (*φυλάσσω*) the laws. You tell me, indeed, where and when you heard these things; but not who you are yourself, and whence you are come hither.

¹ Gr. 1054, 3; ² 1043, 1; ³ 712; ⁴ 932, 2; ⁵ 697.

XIII. VERBS IN -ω. ACTIVE VOICE.

Formation of Tenses.

72. Since every action may be past, present, or future, and may be *viewed* as a *process*, a *completed act*, or a mere *undefined act* (§§ 19 ; 27, 2), it is evident that a verb which is faultless in its inflection will show at least nine tense-formations in the indicative mood. Greek is deficient in two, as will be seen by referring to Gr. 823 ; the present and future serving as both aoristic (Gr. 822 b) and imperfect tenses. There are, however, but six tenses regularly inflected in the active voice ; Gr. 301 (302 b).

Tenses which represent the action as a process, may also suggest the *inception*, or *details*, or *habit* of action ; those which state the mere fact, may also suggest the action *taken as a whole*, or the *single* act, or even the *finished* act. Thus Gr. 824, 825, 836, 837 ; 851.

Of course, it must depend on the view taken by the writer what tense he shall employ.

73. Verbs may be divided into three conjugations, according to the final letter of the stem ; we have, therefore, *mute* verbs, *pure* (or *vowel*) verbs, and *liquid* verbs.

74. *Future Active of Mute and Vowel Verbs.—Formation, etc., Gr. 420, 421. Paradigm, Gr. 315.*

For additional practice, the synopses in Gr. 337-341, 344-348 (426 D) may be used.

REMARK.—The reason for no subjunctive or imperative in the future tense is obvious. All that such forms could denote is expressed by other tenses of these moods. For the same

reason the future infinitive is rare, and the future optative of little use.

75. *Aorist Active of Mute and Vowel Verbs.*—Paradigm, Gr. 316. Formation, etc., Gr. 428, 429.

For additional practice, the synopses in Gr. 327–341, 345–348 may be used.

EXPLANATIONS.—See Gr. 389 c, 433, 434. In the aor. opt., the mood-suffix appears as *ια* and *ιε*, as well as *ι*.

76. Exercises on Future and Aorist Active.

ὁ ἰατρὸς τὸν ἄνθρωπον θεραπεύσει. τῶν ποιητῶν μάλιστα "Ομηρον ἔθαίμασαν. ἀσκήσαιμεν"¹ ὡὲ καλὸν καὶ μέτριον βίον. οὕποτῷ τὴν Ἀττικὴν γῆν ἐπάτησαν. ὁ δεινὸς οὐτος² Αἰσχίνης τοὺς πολίτας πλανήσει. οἱ κακοὶ οὕποτ'³ ἀν εὐ πράξειαν. Κόνων τὰς Ἀθήνας ιῆλευθέρωσε καὶ τοὺς πολίτας καλὰ⁴ ἐποίησεν. οἱ ποιηταὶ ἔλεξαν ὅτι οἱ θεοὶ ἔδρασαν κακά. ὅτε πάντες οἱ ἄλλοι ἔφευγον, οἱ Σπαρτιᾶται ἔμενον. ἡ Ἀντιγόνη τοὺς νόμοις τῶν θεῶν ἔπειθε μᾶλλον ἢ τοῖς τοῦ βασιλέως λόγοις. ἡ Ἀντιγόνη ἔκλεψε τὸν νεκρὸν τοῦ ἀδελφοῦ ἵνα θάψειεν.⁵ οἱ δὲ σπόται ἔκάλεσαν τοὺς νεανίας ὅπως τοὺς λόγους ἀκούσαιεν. θύσομεν τοὺς Πέρσας τῇ "Ηρᾳ; ὁ σοφιστὴς τῇ ἀρετῇ ἐπαλδευσε τὸν μαθητήν. παιδεύσαμεν τοὺς νεανίας τῇ ἀρετῇ.

While he still lives I will count no man happy. To-morrow Prōtagoras will interpret the words of the poet. And now your toil is in vain, for the boys are already out-of-doors. They counted the man worthy of the greatest honor, because he saved the citizens. May the time soon come when they will chastise that injustice. The (men) of old used to go on an expedition “en masse” whenever there was occasion. Can

¹ Gr. 851; ² 673 c; ³ 725 a; ⁴ 881.

we not defend¹ our friends? The physician lulled the pain to rest with drugs. Already the enemy are cutting the trees, soon they will seize the sheep and the corn. Almost all were fleeing, the hoplites with difficulty and the Thracians more quickly; but the Spartans remained on the spot. Where they sought pleasure and honor, there were only pain and disgrace. Not the best part of the citizens are going on this expedition. The Syracusans conquered the Athenians and obtained great glory. The contrivances of the enemy will rather frighten than hurt the soldiers.

77. *Future Active of Liquid Verbs.*—Formation, etc., Gr. 422. Paradigms, Gr. 326, 342. Liquid futures contract according to rules given in Gr. 37, 39.

EXPLANATION.—To retain the characteristic of the liquid stem, the law of Gr. 55 d was evaded by inserting a euphonic ε after the liquid. Thus φανσω becomes φανεσω = φανεω = φανω.

78. *Aorist Active of Liquid Verbs.*—Formation, etc., Gr. 431 (omitting b). Paradigms, Gr. 327, 342.

EXPLANATIONS.—In liquid aorists, the law of Gr. 55 d was superseded, as it were, by that of Gr. 46. Thus ἐφανσα became ἐφαννα (cf. Gr. 431 D, d); which became in Attic ἐφηνα (Gr. 84).

REMARK.—It is one great advantage which the Greek and English verbs have over the Latin, that they possess distinct forms for the two different meanings of the Latin perfect; *scripsi* = *I wrote* or *I have written*.

79. *Exercises on the Future and Aorist Active of Verbs in -ω.*

Ex. 73. κοινὸς ἰατρός σε θεραπεύσει χρόνος. ὥσπερ σὺ κρίνεις τοὺς ἄλλους, οὕτω καὶ σὲ κρινεῖ ὁ θεός. πολὺ

¹ Gr. 866, 3.

νῦντος φθερεῖ τὴν γῆν, μέτριον δὲ ἀφθόνους φύσει τὸν καρπούς. τὸν Δία πατέρα ἀνδρῶν τε θεῶν τε ὡνόμασαν οἱ ποιηταί. πάντων ποιητῶν μάλιστα "Ομηρον ἐθαύμασα, δεύτερον δὲ Σοφοκλέα. τὸν ἄνδρας μᾶλλον ἡ σφετέρα ἄργια ἔσφηλεν¹, ἢ τὸ ἐκείνων θάρσος. οἱ ποιηταὶ ἄδονσιν ως ὁ Κάδμος καὶ ἡ γυνὴ αὐτοῦ Ἀρμονία δῆφεως ἥλλαξαν τύπον. οὐκοῦν ἂν δουλείαν ἀμύναιτε τῇ πατρίδι; ἡμεῖς ἀεὶ σώφρονα καὶ μέτριον βίον ἀσκήσωμεν. οὕπω τὴν Ἀττικὴν γῆν ἐπάτησα. ὁ θεοῖς ἔχθρὸς οὗτος Αἰσχίνης πλανήσει ὑμᾶς τοῖς ρήμασιν, ὡς Ἀθηναῖοι, καὶ πάντα μᾶλλον λέξει τῶν ἀληθῶν καὶ ἀναγκαίων. μῆδεν ἔστω οὕτω μέγα, ὃ σε ἐπαρεῖ μεῖζον ἡ πρέπει.² οἱ κακοὶ οὕποτ' εὖ πράξειαν ἔν. τὸ φῶς τόδε ἀνθρώποις ἥδιστον βλέπειν.

Ex. 74. While he still sees this light of day I will count no mortal happy. Etēōclēs and Pōlyneicēs slew each other. To-morrow Prōtagōras will interpret the verses of Homer. Aristeides never did an unjust thing. Who would not count him worthy of the greatest honor³ who saved our city? This man wronged and insulted many whom the state counted worthy of honor. May the time soon come when the Romans will chastise this insolence. Shall we then who are Greeks be slaves to barbarians whom our fathers conquered on this very spot (*lit.* here, on the spot)? The wise and just orator must not counsel the pleasantest, but the best things. Why would you not defend us, O friends? Already the enemy are cutting the trees and carrying off (*ἀρπάζω*) the sheep and the

¹ The irregular verbs can usually be traced, as here, through the list, Gr. p. 355.

² πρέπει = is fitting. ³ Gr. 753 f.

corn. Let the physician lull the pain to rest with certain leaves and drugs.

80. *Perfect and Pluperfect Active*.—Formation, etc., Gr. 363–365, 367; 446, 447; 455–458 (for reference only). Paradigm, Gr. 317. *επιγένεσις*.

For additional practice, the synopses in Gr. 337–343 (but not *πέφηνα*), 347 (but not *πέποιθα*), 348, may be used. Notice the formation of *φθείρω*, *κρίνω*, *βάλλω* (Gr. 448) also.

Instances of reduplication are seen in Latin, as *tetendi* from *tendo*; also in English, as *did* from *do*.

REMARK.—1. The perfect imperative is found chiefly in preteritive verbs (Gr. 456); or to express a command that something be *decisive* or *permanent*; as, in English, “Begone.”

2. The statement of Gr. 837 is especially true in the subjunctive and optative moods, which are rarely used in the perfect tense.

81. *Second Aorist, and Second Perfect and Pluperfect.*

Besides the common formation of the aorist and perfect, there is another which is found in some of the older verbs, differing from the former much as the old (sometimes fancifully called “the strong”) preterite in English differs from the new (the “weak”); e. g., *found*, *broke*, contrasted with *blinded*, *baked*.

It is seldom that both forms of the aorist and perfect belong to the same stem; but when this is the case they are either mutually supplementary (as in Gr. 432), or belong to different periods of the language, or there is usually some difference of meaning—the second aorist and perfect inclining to an intransitive or passive signification. This tendency of the older

form to take an intransitive sense is observable in some of the English verbs which possess both forms of the preterite; e. g., *awoke, awaked*; *hung, hanged*; *hove, heaved*; *clove, cleaved*.

Formation, etc., Gr. 435; 450, 451 (a, b), 453; 455–458 (for reference only). Paradigms, Gr. 320, 321.

For additional practice, the synopses in Gr. 343 (451 c), 345 (365), 346 (452) may be used.

The second perfect is the regular formation for labial and palatal stems.

The advanced student will be interested in now reviewing the formation of the verb in “Prim. Phil.,” cap. v., 1–16.

In subsequent

82. *Exercises on Active Voice of Verbs in -ω,* notice the exact relation of thought expressed by the tenses. Review carefully Gr. 836, 837, 851.

Ex. 75. Οὗτος ὡς ἀληθῶς εὐδαιμονήσει ὅστις τὸν σώφρονα βίον τοῦ ἀκρατοῦς ἥδονα κέκρικε. Κόνων τοὺς Ἑλληνας ἡλευθέρωσε καὶ τὰ τῆς πατρίδος τείχη ὠρθωσεν. οὐδεὶς ἡμᾶς πείσει¹ ὡς ὁ τῶν θεῶν βασιλεὺς τὸν ἔαντοῦ πατέρα ἔδησεν, καὶ τοιαῦτα ἔδρασεν οἰα ἀμούδεις οἱ κάκιστοι τῶν βροτῶν. τοὺς μὲν πολεμίους εἰρξεις τῆς πόλεως, ὃ δέσποτα, τὸν δὲ θύματον τοῦ σοῦ οἴκου οὐκ εἰρξεις. αὐτίκα ὑσει ὁ θεός, ἥδη γὰρ ἐπτήχασιν οἱ ὅρνιθες. φόνον τοῖς τοῦ πατρὸς φονεύσιν ἥλλαξεν Ὁρέστης. πένητες ἡμεν, ἀλλ' οὕποτε χρήματα οὐδὲ σῖτον ἥτισαμεν οὐδὲ ἐκλέψαμεν· ταῖς δὲ ἡμετέραις χερσὶ τὰ ἀναγκαῖα πολλῷ πόνῳ ἐλάβομεν², μισθὸν τῶν τοῦ σώματος ἔργων. παντὸς μᾶλλον ἡ τῶν τυράννων ὕβρις ἐκίνησε τὸν δῆμον. οὕποτε ὑστερον ἡ μήτηρ τὸ φίλον τέκνου κλινεῖ οὐδὲ

¹ Gr. 347; ² 387 b.

κοιμήσει, οὕποτε ἔωθεν ἐγερεῖς¹ καλλίστους νόμοις ὁ
Σόλων τὴν πόλιν ἐκόσμησεν.² Πολυνείκους νεκρὸν Ἀν-
τιγόνη ἔκλεψε καὶ ἔθαψε. τὰ ἐμὰ κίνησον πάντα.
οὐδὲν ἀνθρώποις ἔστι κέρδος ἀμεινον λαβεῖν νοῦ σοφοῦ.

Ex. 76. Not even the most terrible winds will shake the rock, nor will anger disturb the soul of the philosopher. Plato and Xénóphanes did not agree with Homer (in) this³, that the gods would wrong one another and envy men. Those whom the Athenians have enslaved, let us set free. The wise man will not trust to every word, but will examine the proofs. Where we sought pleasure and honor, there we found pain and disgrace. The temperate man will never insult the unfortunate. With such drugs Mēdeiā anointed her gift. O father, do not deprive⁴ your son of his fairest hope. May the ambitious orators not have sold the (interests) of their country to the enemy. Where the way was difficult, the asses stumbled less than the horses. When they had done these (things) Alcibiades nodded to the boy, and immediately he brought another larger bowl of wine. The Syracusans obtained great glory when they conquered the Athenians.

Ex. 77. Ἀντιγόνην, ὅτι τὸν τοῦ ἀδελφοῦ νεκρὸν
ἔλουσε καὶ ἐκόσμησεν, ὁ Κρέων ἔκτεινε. οὐχ ἄπαξ
ἀλλὰ πολλάκις οἱ Ἀθηναῖοι τοὺς Πέρσας μάχῃ κεκρα-
τήκασι. πολλάκις ἐπταισεν ἡ ὑβρις καὶ ἡ ὄργη. οὕποτε
τὴν σοφίαν ἐπώλησεν⁵ ὁ Σωκράτης, οὐδὲ μισθὸν ἔλαβε
τῆς παιδείας⁶. εἴτα ἔσκηψε τὸ βέλος ὁ Ζεὺς καὶ τοὺς
τῶν ἀστεβῶν οἰκους δεινοτάτῳ πυρὶ ἔφλεξεν. τὰ μὲν
θεῖα ἔάσομεν, αὐτὰ δὲ τὰ ἀνθρώπινα τίς ποτε τούτων

τῶν σοφιστῶν σαφώς ἔρμηνεύσει; οὕτως οὖν σκάψει
ἀεὶ καὶ ἐλέγξει τοὺς ἄλλους ὁ Σωκράτης, ἡμεῖς δὲ πτήξο-
μεν ἅπαντες καὶ συγὴν φυλάξομεν; πολλὰ κεκινδυνεύ-
κασι καὶ πολλοῖς πόνοις ὠμιλήκασιν οἱ στρατιώται,
τέλος δὲ νευκήκασι καὶ οἴκαδε ἥκουσι πάλιν. τὸ τῶν
'Ερμῶν ἐμήνυσε τοῖς ἀρχούσιν ὁ Ἀνδοκίδης καὶ τὴν
ἐαυτοῦ καὶ τῶν ἄλλων ἀδικιαν ἔφηνε, ἥσαν δὲ οἱ τὴν
αἰτίαν ψευδῆ ἐνόμισαν. οἱ Πλαταιεῖς τὸ κενὸν τοῦ
τείχους ἔβλαισαν καὶ λίθους ἐπλήρωσαν. τὴν Ἰταλίαν
φύκισαν πρώτοι Αὔσονες.

Ex. 78. The engines (*μηχανή*) of the enemy rather frightened than hurt the soldiers. Lycurgus did not fence his city with walls, but with the virtue of the citizens. Let us sacrifice to the divinities such¹ (things) as are (the) custom. Whoever will do just (actions), he shall always everywhere fare well. Alexander crowned the tomb of Achilles. The seers thought it a sign of great evils when Phoebus shook his own sacred island Dēlos. The good (man) should always strive after this most of all, how he shall defend the right (*τὸ δίκαιον*). Such an action neither could the citizens theniselves do willingly (*lit. willing*), nor would the rulers allow it. What in-the-world (*ποτέ*) shall we say², my friends (*ὦ ἄνδρες*)? for this is a terrible question which Socrates has asked (*lit. has asked this a terrible thing*). He was a youth then and high-minded (*lit. minded greatly*); but his hopes deceived him, and now old age and disease have taken him.

Ex. 79. μεγάλην ἐλπίδα είχον ως οἱ πρέσβεις ἥδη
τὴν ὄδὸν ἡνύκεσαν. χρόνῳ πέφηνας, ω τέκνου, τοῖς μὲν

¹ Gr. 273; ² 866, 3.

ἐχθροῖς φόβος, τῇ δὲ μητρὶ φῶς ἡλίου λαμπρότερον. οἱ Δακεδαιμόνιοι μάλιστα τῶν στρατηγῶν Βρασίδαν ἐτίμησαν. οἱ μὲν ξένοι ἐπεφεύγεσαν, οἱ δὲ Ἀθηναῖοι ἔτι ἑαυτοῖς ἐπεποιθεσαν¹, καὶ τοσαύτην δύναμιν τῶν πολέμων μόνοι ἦμινον. νῦν καιρὸς ἐστιν, ὃ ἄνδρες, τὰ γὰρ ἄκρα λελοίπασιν οἱ πολέμιοι. οὐκοῦν τοῦτο λέληθέ² σε, ὃ θαυμαστότατε, ὅτι οἱ ἡμέτεροι ἔφυγον χθὲς, οἱ δὲ πολέμιοι ἐκράτησαν; νόσῳ καὶ πολέμῳ δεινῷ ἔκαμον οἱ Ἀθηναῖοι. πολλὰς ἀν εὗροις μηχανάς· γυνὴ γὰρ εἰ. ποὶ φύγωμεν; μόνῳ ἰατρῷ τοῦτο ἔξεστιν, ἀποκτανεῖν μὲν, ἀποθανεῖν δὲ μη.

Ex. 80. Then first the young soldier dipped his spear in blood. What arts, what contrivances could they not weave? Daedalus invented many wonderful contrivances. I could never love him who slew my father. The envy of Zeus smote the leader, Agamémnon. Orestes cut his locks (*θρίξ*) (as) a sign of grief. Whither hast thou fled, my father? to what hope hast thou again trusted? O foolish slave, none of these things shall escape-the-notice-of your master.

83. Contracted Tenses of Pure Verbs—Active Voice.

Verbs in -ω, -εω, -οω suffer contraction in the present and imperfect tenses. The rules for the contractions are given in Gr. 37, 39, 40.

Paradigms, Gr. 323–325 (cf. 409 a). Read Gr. 571, 1; 572.

NOTE.—The beginner should recite the paradigms double at first, i. e., as they are given; afterward he can think the uncontracted, but utter only the contracted, form.

¹ Gr. 347; ² 523, 6.

84. *Exercises on the Contracted Verbs.*

Ex. 81. ἀεὶ μὲν ὁ Σωκράτης, τι ἔστιν ἀρετὴ, ἡρώτα,
 ἐπεὶ δὲ ἄλλοι¹ ἄλλας γνώμας ἔφηναν, τέλος Ἀριστοτέλης
 μετρίαν ψυχῆς ἔξιν ἀρετὴν ὠνόμασεν. ² ὡς ῥήτωρ
 σοφὸς, μεγάλοις ῥήμασι μικρὰς γνώμας ἐκόσμει³ ὁ Γοργίας. Ζεφύρου πνεῦμα κοιμᾷ τὴν τῶν κυμάτων ὄργην.
 Οἱ Ἀθηναῖοι νικῶν τῇ μάχῃ καὶ τῆς πόλεως⁴ κρατοῦν.
 Νικίαν καὶ τὸν στρατιώτας πάντα ἥδη πανταχόθεν
 ἐλύπει. τὴν δίκην καὶ τὰ θεῖα πάντα ἐπάτουν οἱ ἀσεβέστατοι. πέντε καὶ εἴκοσι ναῦς πληροῦσιν οἱ στρατηγοὶ καὶ πλέουσιν⁵ οἰκαδε. (Τέως μὲν εὐδαιμόνως ἔξη⁶
 ὁ Κροῖσος καὶ τὴν ἑαυτοῦ γῆν φέκει, ἐπειτα θεῶν φθόνος
 ἔλαβεν αὐτόν.) οἱ ποιηταὶ λέγουσιν ὅτι πάντων μάλιστα
 ἄλληλους ἐφίλειτην Πυλάδης καὶ Ὁρέστης. ὃ παῖδες
 Ἑλλήνων, ἵτε,⁷ ἐλευθεροῦτε πατρίδα, παῖδας, γυναικας.
 τίς οὐκ ἀν τῆς μεγίστης τιμῆς τοῦτον ἀξιοῦ δις τὴν πόλιν
 ἔσωσεν; οὐ γάρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλω.

Ex. 82. We ask justice, not pity; our pay, not a gift. The Spartans must neither flee themselves, nor allow others (to flee). We should count worthy of honor those who honor old-age. Thence flow many springs of pure water. All the young among (lit. of) the Athenians were then absolutely breathing fire. We all seek happiness, but only he who practices virtue is truly happy. Cimōn, the son of Miltiades, was freeing those whom the Persians had enslaved. Some of the philosophers say that the blood, others that the breath, is that with which we think (*φρονέω*); but the best agree with Plato, that (*ὡς*) the soul is no part of the body, but something divine and immortal, which inhabits and moves the whole body.

¹ Gr. 1057; ² 741; ³ 411; ⁴ 412; ⁵ 477.

XIV. VERBS IN -ω.

PASSIVE VOICE.

85. *Formation of Tenses.*

The tenses of the passive voice, as those of the active, are all formed from the verb-stem ; but as the same modifications of the verb-stem appear in several of the tenses, it is convenient to consider these modifications to be made once for all in some one tense, and to present the allied tenses as if formed from this ; e. g., the pres. pass. from the pres. act., the perf. pass. from the perf. act., etc.

Middle and passive endings, Gr. 376–382 (811).

86. 1. *Present and Imperfect Middle-Passive*, Gr. 314 (383, 4). Synopses, Gr. 342–348.

2. *Perfect Middle-Passive System*, Gr. 318; 459, 460 (385, 4; 389 b), 465, 466. Synopses, Gr. 337–339, 341.

Special paradigms, Gr. 328 ; with use of 461, 463, 464 for reference only.

3. *Aorist and Future Passive*, Gr. 319, 322; 468–474. Synopses, Gr. 337–345.

✓ 87. *Exercises on the Passive of Verbs in -ω.*

Ex. 83. τοῖς τῶν ἄλλων κακοῖς παιδεύμεθα. Πυθαγόρας πρῶτον ἔαυτὸν φιλόσοφον ὡνόμασεν, οἱ δὲ παλαιτέροι σοφοὶ ὡνομάσθησαν.¹ οὗτοι δικαίως ἀνδρειότατοι κρίνονται, οἱ τά τε δεινὰ καὶ ἡδέα σαφέστατα γηγνώσκουσι. ἐκάστῳ τῶν πολιτῶν τὸ ἴδιον ἔργον ἐτάχθη². τῇ σῇ ἀρετῇ καὶ τῇ σῇ φρονήσει σεσώσμεθα, ὡ βασιλεῦ πάντων ἢ πέπρακται³ τὴν χάριν σοὶ ἔχομεν ἅπαντες. τίνες ἐκείνων δικαιότερον πᾶσι τοῖς "Ελλησὶ μεμίσηται ;

¹ Gr. 514, 9 ; ² 514, 6.

οὐχ ὅστις πλεῖστα, ἀλλ' ὃς τὰ βέλτιστα λέγει θαυμασθήσεται. ἐπεὶ τῇ σάλπιγγι ἐσημάνθη, εὐθὺς ἥλινον οἱ ἵππεῖς, οἱ δὲ ἄλλοι ως τάχιστα δρόμῳ ἔβαινον. τότε δὴ κεκλείσεται ἡ θύρα. ἡ τῶν Συρακοσίων πόλις μεγάλοις λιμέσιν ἐκεκόσμητο.

Ex. 84. He¹ who always tells the truth will always be trusted. The whole race of our ancient masters has been destroyed. Let the enemy be pursued in all directions. The brave will remain there where they have been placed, and will never leave their ranks. Men are often more injured by evil counsel than by weakness or cowardice. This is the place where Sophocles is buried (*perf.*). The occasion was such as shows who have been best educated, and who are the wisest and bravest. Of the Grecian poets, Homer and Aeschylus and Sophocles are most admired. Of the cities of Sicily, Naxos was first founded by the Chalcidians (*Χαλκιδεύς*), and afterward Syracuse by the Corinthians. Whatever your friend will command shall be (*lit. have been*) done.

Ex. 85. τότε πρῶτον τὰ ἡμέτερα δόρατα συγγενεῖ αἷματι ἔβαφη. ἐνταῦθα πολλὰ μὲν χρήματα καὶ ἴματα ἐκλάπη², πολλὰ δὲ καὶ ἐφθάρη³ ἀπλῶς. οὕποτε ἐκεῖνος κακὸς φανήσεται. ἀμφοτέρωθεν μάτην⁴ ἐρρίφησαν οἱ λόγοι. πάντες κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα. ἦξει ποτὲ χρόνος, ἐπεὶ οἱ ϕῦν κάλλιστοι καὶ κράτιστοι πάντες τάφῳ κρυψησθανται. οὐ σοὶ μόνῃ βροτῶν ἄχος ἐφάνη, τέκνουν. ὁ μὲν οὖν Ἰουδαῖος τὰ ρήματα, ἡ ἐνθάδε ἐγράφη, ἐρμηνεύει, καὶ τῷ βασιλεῖ ὅπως αὐτὸς πράξει uesterον ἀγορεύει.

¹ Gr. 996; ² 471; ³ 719.

Ex. 86. The wretched Olynthians were scattered everywhere from home. He who injures others will be injured himself. At length thou didst appear (*lit.* wast shown¹), O dearest light of golden day. When the youth was already all but (*ὅστον οὐ*) winning, he was tripped up, and the slower runner obtained the prize. When he was seized, the figure of Prōteús was often changed; at-one-time he appeared a bull, at-another a dog, at-another a bird. They who were nourished by the same mother are now most hostile to each other. No one knows where the great leader was buried.

88. Contracted Verbs, Gr. 323–325.

89. Exercises on the Contracted Verbs. Passive Voice.

Ex. 87. Τὸ μὲν πάλαι ἔργον ἡσκεῖτο, νῦν δὲ λόγος.
 οἵπερ χθὲς ἐκράτουν, σήμερον κρατοῦνται, αὔριον δὲ ἵσως
 κρατήσουσι πάλιν. ὁ μὲν πένης οἰκτείρεται, ὁ δὲ πλούσιος
 φθονεῖται. τοῖς τῶν φίλων λόγοις οἱ ἀγαθοὶ νικῶνται.
 φιλοῦνται μὲν οὖ τοὺς ἄλλους φιλοῦνται, μισοῦνται δὲ οἱ
 μισοῦσιν. ήν νῦν Σικελίαν καλοῦμεν, πρότερον Τρινα-
 κρία ἐκαλεῖτο. τοῖς Λακεδαιμονίοις ἀνδρεία φρονήσεως
 μᾶλλον ἐτιμάτο καὶ ἐθαυμάζετο. οὐχ ἡμεῖς ἀδικούμεθα,
 ἀλλὰ ἡ πόλις ἀδικεῖται καὶ ὑβρίζεται γε, ἡς πρέσβεις
 ἥκομεν ἐνθάδε. δικαίως ὑμεῖς, δο Αθηναῖοι, τῆς καλλί-
 στης τιμῆς ἡξιοῦσθε, οἴ γε τοιαῦτα ἔργα ἐδράσατε καὶ
 δουλείαν ἡμύννατε τῇ Ἐλλάδι. τῆς σῆς, βουλῆς μήποτε,^{1, a.}
 στερηθείημεν. (πολλοῖς οὐκ ἥρκεσε ζῆν ἡδέως) ἐλοίμην
 ἀν μᾶλλον ἀδικεῖσθαι ἡ ἀδικεῖν.

Ex. 88. He who loves others always is, and should be, loved himself. Many are conquered more from

¹ Gr. 343, 498.

their own folly than from the courage or wisdom of their enemies. Italia was formerly called Ausōnia. Not the unjust but the just must at last receive the prize and be crowned. ↗ All things are sold at Athens ; corn and sheep and wine and oil, and the voice of Aeschines. ↘ Since every vacuum (*κενόν*) is immediately filled up, the ancients said that a vacuum is ¹ hateful to nature. ↗ Then (*ἄρα*) envy is agreed by us (to be) a disease of the mind and a cause of pain to him who envies another. ↗ At Athens there was then great fear of sedition and revolution (*πράγματα νεώτερα*) ; all (things) were being moved and disturbed.

XV. MIDDLE VOICE.

90. *Different Uses of the Middle.*

The Greek verb has a third voice resembling the passive in many of its inflections ; which is called the middle voice, as it partakes of the nature of both the others, Gr. 811–814.

Besides these principal uses, the middle has other idiomatic uses which must be learned by observation. In general, it may be said that the middle differs from the active, as it implies an interest in the action on the part of the agent, and thus gives a *subjective* character to what in the active is *objective*. Thus *ὁρίζω* is strictly “I limit by outward act” = “I mark out,” but the middle *ὁρίζομαι* is “I limit to myself mentally” = “I define.” In many cases, however, it is mere matter of usage whether the active or middle should be employed ; just as in other cases it is difficult to decide whether the word employed is to be

¹ Gr. 932, 2.

considered a middle or a passive. Several verbs have no middle voice, but supply its place by the active with the reflexive pronoun.

We find something analogous to the middle in the use of several Latin passives, such as *vertor*, I turn myself; *fallor*, I deceive myself; *lavor*, I bathe. It has even been maintained that this was the original force of the passive both in Latin and Greek, and that the common passive use is merely derivative, as in the case of the French and German reflexive verbs. Compare such phrases as "se manger," "se trouver," "se faire," "sich freuen." Cf. "Prim. Phil.," cap. v., 25-28.

91. Aorist and Future of the Middle.

The only forms peculiar to the middle voice in Greek are those for the aorist and future, and even the future is often used with a passive signification, Gr. 302, 496.

Formation, etc., Gr. 315, 316, 326, 327; 420, 422, 433.

Synopses, Gr. 337-340; 342-344; 346, 348.

Note.—Before doing Ex. 89, 90, read Gr. 815, 816.

92. Exercises on the Middle Voice.

Ex. 89. τοιαῦτα ἐβούλευσεν ὁ Φωκίων, ὑστερον δὲ καὶ οἱ ἄλλοι ἐβούλεύοντο καὶ οὐδαμῶς ἐπείθοντο αὐτῷ. ἡμεῖς μὲν ἔωθεν ἐστειλάμεθα, οἱ δὲ πολέμιοι, ως ἔμφορ¹ τὴν ὁδόν, καὶ αὐτοὶ οὐδὲν ἥσσον ἐτάξαντο. πώς γὰρ οὐκ ἀδικώτατος εἰ, δις νέαν καὶ καλὴν γέρων ἄγει; πόλεμον αἱρόμεθα, ως ἄνδρες, δεινότατον καὶ μέγιστον καὶ οὐχ οἷον τὸ πρὶν ἥρόμεθα. τίνα μᾶλλον τούτου στρατηγὸν αἱρησόμεθα ὅς τὰ τῆς πόλεως ἡμῖν ὕρθωσε; ὅστις

¹ Gr. 523, 7.

After 2 ✓

ἄρα τοὺς πολίτας δουλώσεται καὶ ὡς ἀληθῶς τύραννος φανεῖται, τούτον ὑμεῖς μακάριον νομιεῖτε¹. οὕτως οὐν πάνυ ἐκρατήθησαν τότε οἱ Ἀθηναῖοι, ὥστερον δὲ οὐ πολὺ τὴν ἀρχὴν ἐκομίσαντο πάλιν. ἄξιον μισθὸν φέρεσθε τῆς πρὶν ἀργίας τε καὶ δειλίας. αἰτεῖτε καὶ οὐ λαμβάνετε ὅτι κακῶς αἰτεῖσθε. ὡς πάντων ἀθλιώτατε, δις τοὺς μὲν ἔχθροὺς εὖ ποιεῖς², τοὺς δὲ φίλους αὖ ἐχθίστους πεποίησαι. ἀεὶ μὲν, ὁ Πολύκρατες, τὸν φθόνον ὡς ἀνὴρ σώφρων ἐφυλάξω, τὴν δὲ μοῖραν ὅμως οὐδεὶς βροτῶν πέφενυε. ἐνταῦθα οἱ μὲν Ἀργεῖοι οἴκαδε ἐτρέποντο, οἱ δὲ Ἀθηναῖοι ἔμενον ἔτι καὶ τοὺς βαρβάρους ἐτρέψαντο.

Part 2.1.

Ex. 90.¹ The goddess clung to the knees of Vulcan and entreated a gift.² Why should Charmides have his son taught (to be) a good horseman, but not a good citizen?³ He is such an one as would reverence neither his parents nor his king, but love and admire himself alone.⁴ He has never tasted true pleasure who has not shunned pleasure.⁵ The horsemen were next (*lit.* held themselves) to the hoplites.⁶ When we (had) bathed and anointed we began our dinner; but as soon as we tasted the wine which the barbarians brought, immediately we were all falling asleep.⁷ Anytus and Mēlētus indicted Socrates, and persuaded the people that he was (*lit.* is⁸) worthy of death⁹. Prōmētheús was always benefiting mortals, but he could only procure pains and toils for himself (as) a reward for his humane disposition. The Syrians do not even yet forget the death of Adonis (st. *Ἀδωνίδ*), but still even now bewail him.¹⁰ We must ransom our friends whom the enemy are guarding, and at the same time let us recover the dead bodies.¹¹ Iphicratēs hired the army

¹ Gr. 425, cf. 426 D; ² 712; ³ or Gr. 932, 2; ⁴ 753 f.

of Charidēmus, for this Charidēmus used to let-out himself and his soldiers.¹ The Syracusans esteemed their victory a great thing and crowned themselves, for before they were afraid of the Athenians.

93. Exercises in *Deponent¹* Verbs.

Ex. 91. ¹ Δικαίως τούτους λυπηροτάτους ἡγούμεθα, οἵτινες τοὺς ἄλλους αἰτιῶνται ἀεὶ, τῶν δὲ σφετέρων ἀμαρτιῶν λανθάνονται. πάντως σοὶ χαριεῖται² ὁ βασιλεὺς, τῷ σῷ γὰρ πατρὶ ίάθη ποτέ. ³ ἐπειδὴ τὴν θύλασσαν ἔθεάσαντο, εὐθὺς ἥσθησαν θαυμαστῶς καὶ ἡσπάσαντο⁴ ἄλληλους ἅπαντες. ⁵ οὐκ ἐβιάσθη ἄλλὰ ἐκὼν εἰπόμην καὶ ἔχαριζόμην τῷ ἀνθρώπῳ. ⁶ πολοὺς βροτοὺς ἔθεασαμεθα τότε, ὃ φίλε, πανταχῇ γὰρ ἐστρέφοντο καὶ ἥλλοντο καὶ πᾶν σχῆμα ἐμιμοῦντο τοῖς σώμασιν. ⁷ σχεδὸν γὰρ πάντες οἱ ῥίτορες ἀδίκως τῇ τέχνῃ ἔχρωντο⁸, δύμως δὲ οὐ τὴν τέχνην ἐμέμφαντο ἀλλ᾽ αὐτοὺς τοὺς ἀνθρώπους οἱ ὡς ἀληθῶς φιλόσοφοι. ⁹ πολλὰ ἀδικα καὶ ἀσεβῇ εἴργαστο¹⁰ ὁ ἀνὴρ ἐκεῖνος. ¹¹ πλείονα καὶ θαυμαστότερα ἔργα οἱ νῦν ἡ οἱ πρότερον είργασμένοι εἰσίν. ¹² τῷ μὲν Εὐριπίδῃ τὰ μὲν καλῶς εἴργασται τῶν δραμάτων, τὰ δὲ κακῶς, τοῦ δὲ Σοφοκλέους πάντα κάλλιστά ἔστιν.

Ex. 92. They never blamed themselves, but always thought the state or the laws or the rulers the cause of their own errors and troubles. There are those who think the gods harsh and terrible, and so pray to them as to enemies from fear; but there are those who think them kind and gracious, and pray to them piously as to wise and powerful friends. Men naturally follow and imitate their superiors, and lead and force their inferiors. We not only use our senses,

¹ Gr. 497, 817; ² 425; ³ 412; ⁴ 359.

but we also enjoy their use. The enemy were reckoned (to be) not less than 10,000 hoplites. When he had reckoned (up) all the evils of life, the wretched man prayed-to the gods (for) death¹. [Whether] is he worthy of greater punishment who forced the citizens or he who bribed them (*lit.* was persuading by money)? I never enjoyed anything more than this spectacle. In vain have we used sacrifices and prayed to the gods; they favor the enemy and do not hear our prayers. A mother said to her son, "This shield thy father always kept-safe (*σώζω*) for thee; do thou, therefore, keep it safe or die." Socrates used-to-examine what the mass of men assume to be manifest. For the most part men do not slander those whom they despise.

XVI. VERBS IN -μι.

94. The verbs in -μι are comparatively few in number; but they belong to the most ancient roots, and for this and other reasons are considered to preserve the oldest forms of the Greek verbal inflections. Compare the Latin verbs *sum* and *inquam*, and Eng. *am*.

Formation of Tenses.

95. The verbs in -μι differ from verbs in -ω in the present, imperfect, and second aorist tenses; see also Gr. 311, 385.

The forms *ἴστημι* (*στα*), *τίθημι* (*θε*), *ἴημι* (*έ*), illustrate Gr. 371; *δείκνυμι* and *κεράννυμι*, Gr. 402 e. But -ννυ- is sometimes due to assimilation; as *ἔννυμι* from *ἐσ-νυμι*, cf. L. *ves-tis*.

¹ Gr. 725, 716 a.

The tenses which follow the ω conjugation are formed from the verbal stem regularly, thus:

st. στα (στάω), fut. στήσω.

st. θε (θέω), fut. θήσω.

st. δο (δόω), fut. δώσω.

st. δεικ (δείκω), fut. δείξω.

Even in tenses which properly belong to the conjugation in -μι we occasionally meet with forms which belong to the conjugation in -ω, as if from τιθέω, etc.

96. 1. *Present, active and middle*, of τιθημι, δίδωμι, ἴστημι, δείκνυμι, ἵημι, Gr. 329–332, 476; with use of 414–419 for reference only.

2. *Aorist, active and middle*, of the preceding verbs, Gr. 333–335, 476; with use of 440–445 for reference only.

NOTE.—As δείκνυμι has no second aorist, the irregular ἔδυν is given as an example of second aorists in -ν.

REMARK.—With regard to their meaning, ἐστην and ἔδυν illustrate the intransitive force of the second aorist¹; while the first aorists,¹ ἐστησα and ἔδυσα, are transitive.

97. For tenses inflected after the “Common Form,” see Gr. 349–352.

REMARK.—1. In ἴστημι, the perfect and pluperfect have the intransitive force; as ἐστηκα, *I have taken my stand, am standing*; ἐστήκη, *I stood, was standing*.

2. Besides the regular inflections of the perfect, we find shorter forms used in the dual and plural of ἴστημι and some other verbs; see Gr. 454.

It will be noticed that ἐστηκα (for σε-στηκα) violates Gr. Gr. 365; also that ἴστημι, τιθημι, δίδωμι, do not follow Gr. 460 in the perfect middle, nor Gr. 469 in the aorist passive. ἐτέθην for ἐθεθην follows Gr. 73, c.

¹ Gr. 500, 1 and 4.

98. Exercises on the Verbs in -μι.

Ex. 93. σοφωτάτους νόμους ἔθέτην Μίνως καὶ Λυκούργος. οἱ Πλαταιεῖς ἐκράτησαν τῇ μάχῃ καὶ τρόπαιον ἔστησαν. οἱ Φοίνικες ἐκόντες ἑαυτοὺς Πέρσαις ἐδεδώκε-
σαν. τῶν Ἑλληνικῶν πόλεων πρώτη ἡ τῶν Ἀθηναίων
νόμους ἔθετο. Μῆδεια Ἰάσονι φάρμακον ἐδωκεν φ τήν
τε ἀσπίδα καὶ τὸ σῶμα ἔχρισεν. οὐχ οἱ ἄνθρωποι
ἄλλ' οἱ θεοὶ τοῖς ἀνθρώποις τοὺς τῶν πόλεων νόμους
τεθείκασιν. οἱ θεοὶ οἰκην ἡμῖν διδόασιν. ἀνδρὸς νοῦν
οἶνος ἐδειξεν. / ὅσα ὑμεῖς δίδοτε, ἡδέως ἐγὼ δέχομαι.
Ἡράκλειτος ἔλεγεν δτι οὐδέποτε οὐδὲν ἔστηκεν ἀλλ' ἀεὶ^{τούτοις}
πάντα κινεῖται καὶ ῥέει. ἐνταῦθα ἔστημεν καὶ ἐθεασάμεθα
τὴν μάχην. τοὺς μὲν θεοὺς φοβοῦντος δὲ γονεῖς τίμα,
τοῖς δὲ νόμοις πείθου. μὴ θῆσθε νόμου μηδένα, μηδὲ
βουλεύεσθε ἔτι, ἀλλ' εὐθὺς τοὺς πολεμίους ἀμύνασθε.

Ex. 94. Zeus appoints (*τίθημι*) all things as is best. Minōs laid-down for the Cretans laws which his father Zeus had given him. He who orders (*lit. inhabits*) his own house well, must also settle well the affairs of the state. Many account the pleasures of the belly (the) measure of happiness. Agēsilaus set-up (*mid.*) a trophy when he (had) put-to-flight the enemy. I wish the trumpets would give the signal of battle. Prōmētheús the (son) of Iapētús steals and gives to mortals the fire of the gods. These barbarians shall not even show the way or give water to any stranger. How could he put right (*εὖ*) the affairs of the state, who has not even ordered his own house right?

Ex. 95. ὑπουρος ἔξευξε πρῶτος Ἐριχθόνιος. ἡ αἰδὼς
μέγα βλάπτει καὶ μέγα ὀνίνηστι τοὺς ἀνθρώπους. πάντες
ἀ ἐπίστανται ῥᾶστά τε καὶ τάχιστα καὶ κάλλιστα καὶ

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ηδιστα ἔργάζονται. ήν αὐτὸς οὐκ ἔχει, πῶς ἐτέρῳ δώσει ἀλήθειαν ὁ σοφιστής; ὕδωρ οὐ μίγνυται ἐλαῖῳ, οὐδὲ τῷ ψευδεῖ τὸ ἀπλαῦν. ὅπου οἱ πολῖται δίκαιοι, καὶ οἱ νόμοι δίκαιοι τεθῆσονται, οἱ δὲ ἄδικοι ἀνθρώποι καὶ τοὺς νόμους θήσονται ἀδίκους. αἱ δὲ θεῖαι ἐκεῖναι σφαῖραι στρέφονται ἀεὶ, καὶ δλαι ἐστᾶσί τε ἡμα καὶ κινοῦνται. τὰς ψυχὰς τῶν πολιτῶν φόβων ἐπίκυπλασαν οἱ τῶν μάντεων λόγοι. λόγος ἐστὶν ὡς αἱ Σειρῆνες καλλίστην φωνὴν ἴσσι καὶ φθείρουσι τοὺς βροτούς. τοῖς βροτοῖς ἀεὶ λύπαις κεράννυνται ἥδρων. Τισσαφέρνης, ἀ ὥμοσε¹, εὐθὺς ἐψεύσατο. ὄλωλαμεν², ὡ φίλαι, οὐδὲ μίαν ἔτι ἐλπίδα ἔχομεν. ὡ παῖ, γένοιο πατρὸς εὐτυχέστερος, τὰ δὲ ἀλλ' ὅμοιος καὶ γένοι³ ἀν οὐ κακός. γυναικὶ ἄρχειν οὐ δίδωσιν ἡ φύσις.

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Ex. 96. Not only the water but even the wine was being frozen with the cold. There are (things) which can (*lit.* could) be more easily broken than bent. Let the children strew the way with roses and other flowers. Disease and pain will one day (*ποτέ*) extinguish that insolence of youth. This too is a proof that he is not strong, (*lit.* for) he does not eat his food with pleasure (*ἥδεως*). When I was strong, O Athenians, said Nicias, I helped you much; but now disease and pain are wasting (*φθείρω*) my strength, and I must lie here altogether weak and helpless. Since the general does not give us what is just, we will all go home (*adv.*). Know this, then, that the gods will destroy him who has broken the oaths which he swore. In Thætetetus, spirit and intellect and passion were finely mixed.

¹ Gr. 528, 9; ² 528, 8.

XVII. MOODS.

99. *Syntax of the Infinitive.*

In general, Gr. 938, 943, 945, 958 ; 946.

REMARK.—Usually ὡστε, before the infinitive denoting result (Gr. 953), refers to some antecedent (*οὗτως*, etc.), expressed or understood, which denotes manner or degree. (The *adverbial* force of the infinitive with ὡστε is thus distinguished from the *predicative* force of the finite moods with the same (Gr. 927).)

100. *Exercises on the Infinitive.*

Ex. 97. χρὴ εἰς τοιοῦτον ἀγῶνα μηδέποτε καταστῆναι¹ ὡστε πάντα λαβεῖν ή πάντ' ἀποβαλεῖν. εἰς τὸν ἀγῶνα κατέστη ἀνδρείως ὡστε τὸ ἀθλον ἔλαβεν. οὐ γὰρ δοκεῖν ἄριστος,² ἀλλ' εἶναι θέλω. οὐκ ὁρθῶς οἴεσθε Χαλκιδέας τὴν Ἐλλάδα σώσειν, ὑμεῖς³ δ' ἀποδράσεσθαι τὰ πράγματα. γυναικὶ⁴ ἄρχειν οὐ δίδωσιν ή φύσις. ἐλοίμην ἀν μᾶλλον ἀδικεῖσθαι ή ἀδικεῖν. αὐτοὺς ἔφη ἀπιέναι. ἐπεὶ δὲ γενέσθαι⁵ ἐπὶ τῇ οἰκίᾳ ἀνεφραγμένην⁶ καταλαμβάνειν τὴν θύραν. χαλεπὸν οὖτως⁷ ποιεῖν ὡστε μηδὲν⁸ ἀμαρτάνειν. παρὰ πᾶσιν ἀνθρώποις νόμος ἐστὶ τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου.⁹ Σωκράτης οὐδέποτε ἥθελησε χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον. παρὰ Ρωμαίοις ἀπειρηγταὶ¹⁰ γυναιξὶ πίνειν οἶνον. ἐν τῷ φρονεῖν¹¹ ἥδιστος βίος. τὴν δικαιοσύνην οὕτω σέβους ὡστε ἀληθεστέρους εἶναι τοὺς σοὺς λόγους ή τοὺς τῶν ἀλλων ὅρκους.

Ex. 98. Xenophōn¹² left half of the army to guard¹³ the town. He is worthy of receiving¹⁴ blows. It was soon announced¹⁵ that Cyrus had conquered.

¹ Gr. 942; ² 940; ³ 940 b; ⁴ 941; ⁵ 947; ⁶ 508, 20; ⁷ 1023; ⁸ 741; ⁹ 539, 8; ¹⁰ 958. ¹¹ Perisp. ¹² Gr. 951; ¹³ 952; ¹⁴ 944.

Men always do everything so as not to be punished¹. Philip has prevailed by going first (*πρότερος*) against the enemy. Wealth is more in the use (*inf.*) than in the possession. We all think that the earth is a sphere. Your tempers (*φύσις*), O Athenians, are hard to rule². Themistocles, more than any other, was worthy of (one's) admiration³. They said that the fire of the gods was stolen by Promētheus. It is said that Xantippē, whom Socrates married, was the most shrewish (*χαλεπός*) of women. He must be a fool who laughs and knows not why he laughed. When a certain youth inquired of his father why Diogenes is pelted with stones, while (*δέ*) the other philosophers are honored, the father said that because a dog's life suffices for Diogenes, he is both called Dog, and many use him as a dog. He has been taught many arts,⁴ but has learned none.

101. *Verbal Adjectives.*

The Participles.—Inflection, etc., Gr. 241–244.

Adjectives in -τός and -τέος.—Inflection, etc., Gr. 475.

Syntax.—Participles,⁵ Gr. 967, 968¹, 969; 980 (986); 856¹. Verbs, Gr. 988–991.

¹ Gr. 953 a.

² It would be found profitable to compare the Greek with the Latin for such expressions as, “hard to rule,” “he gave him water to drink,” “he sent some one to inspect,” “he denied that he was a slave.”

³ Gr. 952 a; ⁴ 724 a.

⁵ In determining the relation of thought expressed by the participles, Gr. 969, 981–985 should be constantly referred to at first.

102. *Exercises on Verbs and Particples.*

Ex. 99. ταῦτα ἐπράχθη Κόνωνος ὅντος¹ στρατηγοῦ.
 οὐ πρό γε τῆς ἀληθείας τιμητέος ἀνήρ. φημὶ δὴ νικητέον²
 εἶναι τοὺς πολεμίους ἡμῖν. ἀλλὰ τὶ δή, ἡμᾶς ἔξὸν³
 προβαλνειν, οὐ τὴν γέφυραν ταύτην διέβημεν; οἱ ὄπλιται
 ἔτυχον ἐν τῇ ἀγορᾷ ὅντες. εἰμὶ νῦν μὲν τυράννῳ ἐοικὼς,
 τότε δὲ σαφῶς δοῦλος ἦν. ὅστις ἥδεται λέγων ἀεὶ,
 Λέληθεν αὐτὸν τοῖς συν-οὖσιν ὃν βαρύς. οὔτος γέρων
 ὃν δμως οὐκ ἤσχύνετο μανθάνων. οὐδένα οἶδα μισοῦντα
 τοὺς ἐπαινοῦντας. οὐδέποτε ὁμολογῶν ἀδικεῖν
 ἑάλω⁴. τὰ ἀλλα ἥρεσάς με λέγων. ἥδὺ σωθέντα μεμ-
 νῆσθαι πόνων⁵. οἱ γραφεῖς ἐκ πολλῶν συνιστάντες τὰ
 ἔξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ
 ποιοῦσι φαίνεσθαι. μὴ κρίνε ὄρῶν τὸ κάλλος ἀλλὰ τὸν
 τρόπον. ἀνὴρ δίκαιος οὐχ ὁ μὴ ἀδικῶν, ἀλλ' ὅστις
 ἀδικεῖν δυνάμενος μὴ βούλεται.

Ex. 100. I put-a-stop-to the poor being wronged.
 Do not be-weary (of) learning. The gods, as it seems,
 often delight (in) making the small great and the
 great small. I convicted Philip (of) acting unjustly.
 I am conscious of having sinned (*lit.* to myself having
 sinned). The barbarian came against Greece with a
 great army to-enslave-it-to-himself. Every one ex-
 cuses himself when-he-has-erred. They sent-away
 Phōrmīōn with (*lit.* having) the ships. It-is-right to
 bring him who-acts-unjustly before the judges to be
 punished (*lit.* about to suffer punishment). Alcibia-
 des while still (*lit.* still being) a boy was admired by
 the citizens.

¹ Gr. 970; ² 973; ³ 533, 1; ⁴ 742.

Ex. 101. ὁ Κῦρος τὸν Κροῖσον νικήσας κατεστρέ-
ψατο τὸν Λυδούς.^γ Πάιτες πρὸς αὐτὸν ἐβλέπομεν ὡς ^{¶¶¶}
θαυμαστόν τι ἀκούσμονενοι. ^δ οἱ δουλείαν καὶ δεσμὸν
φοβούμενοι ἀεὶ, οὔτε σίτου οὐθὲ ὑπνου ἐδύναντο λαγχά-
νειν διὰ τὸν φόβον.[¶] Σωκράτης πρὸς τὸν εἰπόντα, Κα-
κῶς ἐκεῖνός σε λέγει, καλῶς γὰρ, ἔφη, λέγειν οὐκ ἔμαθε.
^ε Ἀριστοτέλης ἐρωτηθεὶς, τί ποτ' αὐτῷ περιγέγονεν^¹ ἐκ
τῆς σοφίας, ἔφη, τὸ ἕκόντα ποιεῖν ἃ τινες διὰ τὸν ἀπὸ
τῶν νόμων φόβον ποιοῦσιν.[¶] πρὸς τὸν ἀξιούντα δημο-
κρατίαν ἐν τῇ πόλει καταστήδασθαι ὁ Λυκοῦργος εἶπε,
Σὺ πρώτος ἐν τῷ σῷ οἴκῳ ποίησον δημοκρατίαν.[¶] Ἀν-
ταλκίδας πρὸς Ἀθηναῖον εἰπόντα, Ἄλλὰ μὴν ἡμεῖς ἀπὸ
τοῦ Κηφισοῦ πολλάκις ὑμᾶς ἐδιώξαμεν, ἡμεῖς δὲ, ἔφη,
οὐδέποτε ἀπὸ τοῦ Εὐρώτα^².

Ex. 102. That which is good harms not though it be (*lit.* having been) spoken twice. You just (*lit.* a little) anticipated me (by) asking (the question). At the very beginning of spring (*lit.* with [*ἄμα*] spring beginning, immediately) the Lacedaemonians made-an-invasion into Attica. The territory was large and good, and there were people-to-till-it (*article with part.*^³). Let us not overlook Lacedaemōn being insulted. Socrates used-to-pray-to the gods simply to give good things, feeling-that-they-best-knew (*lit.* as ^{¶¶¶} best knowing) what is good. Not being able to find the paths, they went-astray-and (*lit.* wandering) perished. Surely you have heard the (saying) of Archimēdes, “Give me (a place) where I am to stand, and I will move the earth.”

^¹ Gr. 506, 1. ^² Doric for Εὐρώτου from Εὐράτης, Gr. 149. ^³ Gr. 969 c.

103. *Moods in Dependent Clauses.*

REMARK.—1. It has been noticed already that the optative mood has the same personal endings as the secondary tenses; furthermore, in many of its uses the optative serves for an imperfect or pluperfect subjunctive, as it were (Gr. 881¹). It must not be overlooked, however, that in Gr. 987 the optative is shown to be an oblique form of the indicative also.

2. The Greek subjunctive is not used in indirect discourse except where it would be used in the direct discourse; so that in changing a sentence from oratio recta to oratio obliqua, an indicative is *never* altered to a subjunctive.

NOTE.—Examples of final clauses and indirect discourse have been given already; only conditional sentences remain to be illustrated.

Conditional Sentences.—General features, Gr. 889, 890. “Classes” and “forms” distinguished, Gr. 891.

NOTE.—By referring to Gr. 891—or when fuller information is needed, to Gr. 892–900—let the student classify the conditional sentences in the following—

104. *Exercises on Dependent Clauses.*

Ex. 103. πάντα τὰ ταῦτ’ ἔξ-εσται ήμῶν εὐρεῖν, ἐὰν μὴ τὸν πόνον φεύγωμεν ήμεῖς αὐτοί. εἴ ποτε τοὺς Πέρσας ἴδοιεν, ἔφευγον. τὸν κακὸν ἀεὶ δεῖ κολάζειν ἵνα ἀμείνων γέ, οὐ τὸν δυστυχῆ. ἵνα μὴ δῷ δίκην, τὴν πόλιν ἐχθρὰν τῇ πόλει πεποιηκεν. πολλά με διδάσκεις ἀφθόνως διὰ φθόνον, ὅπως ἀκούων πολλὰ μηδὲ ἐν μάθω. κίνδυνος ἦν μὴ οἱ “Ελληνες συσταῖεν¹. εἰ θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί. εἰ τοῦτο ἐποιήσαμεν, ἄπαντες ἀν ἀπωλόμεθα. ἀν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θανεῖν. εἰ τὰ παρὰ τοὺς ἄλλους εἰδείης² κακὰ, οὐκ ἀν χαλεπῶς

¹ Gr. 59; ² 491.

φέροις ἀ νῦν ἔχεις. καν¹ δοῦλος ἦ τις, οὐδὲν ἤπτου, δέσποτα, ἄνθρωπος οὐτός ἐστιν, ἀν² ἄνθρωπος ἦ. εἰ τις κεκτημένος εἴη πλούτον, χρώτο δὲ αὐτῷ μὴ, ἀρ³ ἀν εὐδαιμονοῖ;

Ex. 104. You come opportunely (*lit. into an opportunity*) that you may hear the trial (*δίκη*) about your father.⁴ If one of your slaves should be ill, you call-in (*παρακαλέω*) physicians that he may not die.

- 3 I was seeking you yesterday, that I might invite you to (*καλέω ἐπὶ*) dinner.⁵ It was allowed for you to depart out of the city, if the laws did not please you.
- 5 I should have been killed, if the Thirty were still ruling in Athens.⁶ If to possess were as pleasant as to acquire, the rich would have far excelled the poor in happiness.⁷ If we should have wealth, we shall have friends.⁸ Xenophon ordered Mēgabyzus to repay the gold to himself if he should survive, but to repay it to the god if he were to meet any accident (*lit. suffer anything*).

[“Prim. Phil.” cap. viii., 26 *seq.*]

105. Passages for Translation.

1. Gospel of St. John, v., 14–25.

Μετὰ ταῦτα εὐρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἵερῷ, καὶ εἶπεν αὐτῷ, Ἱδε^a ἡγιὴς γέγονας· μηκέτι ἀμάρτανε ἵνα μὴ χειρόν τι σοι γένηται. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε^b τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ἡγιὴν. Καὶ διὰ τούτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐξήγουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐπολει ἐν σαββάτῳ^c. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἔως ἅρτι^d ἐργάζεται, κἀγὼ^e ἐργάζομαι. Διὸ

¹ Gr. 77 a.

τοῦτο οὖν μᾶλλον ἔζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἵδιον ἔλεγε τὸν Θεὸν, ἵσον ἑαυτὸν ποιῶν τῷ Θεῷ. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἄμην^¹ ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ νιὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἂ γὰρ ἀν^² ἐκεῖνος ποιῆι, ταῦτα καὶ ὁ νιὸς ὄμοιώς ποιεῖ. Ὁ γὰρ πατὴρ φιλεῖ τὸν νιὸν, καὶ πάντα δείκνυσιν αὐτῷ ἂ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δεῖξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. "Ωσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ^³, οὗτῳ καὶ ὁ νιὸς οὓς θέλει ζωοποιεῖν. Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ νιῷ· ἵνα πάντες τιμῶσι τὸν νιὸν, καθὼς^⁴ τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν νιὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτὸν. Ἄμην ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν^⁵ αἰώνιον^¹ καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν^⁶ ἐκ τοῦ θανάτου εἰς τὴν ζωήν. Ἄμην ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ νιοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.

Notes.—[•] Ἱδε, Gr. 539, 4; cf. 387 b. ^ᵇ ἀναγγέλλω (ἀνά, ἀγγέλλω), I report. ^ᶜ σάββατον, sabbath. ^ᵈ ἄρτι, now. ^ᵉ κάγῳ, erasis of καὶ ἐγώ. ^¹ ἄμην, verily (amen). ^ˢ ἂ ἃν. Joined to the relative, ἃν gives it an indefinite force, whatsoever. ^ʰ ζωοποιεῖ (ζῶον ποιέω), quickens. ^¹ καθὼς (κατά, ὡς), according as. ^ᵏ ζωή, life. ^¹ αἰώνιος (αἰών), eternal. ^⁶ μεταβέβηκεν (μετά, βαίνω), has passed.

2. Xenophon, *Anabasis*, ii. 1. 10. Answers made by the leaders of the Ten Thousand Greeks when Artaxerxes sent to demand their arms after the death of Cyrus.

"Ενθα δὴ ἀπεκρινατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὡν, δtti πρόσθεν^a ἀν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοῖεν^b. Πρόξενος δὲ ὁ Θηβαῖος, Ἄλλ' ἐγὼ, ἔφη, ὁ Φαλίνε, θαυμάζω πότερα ὡς κρατῶν, βασιλεὺς αἰτεῖ τὰ ὅπλα ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ως κρατῶν, τι δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω τι ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. Πρὸς ταῦτα^c Φαλίνος εἶπε, Βασιλεὺς νικᾶν ἥγεῖται, ἐπεὶ Κύρου ἀπέκτονε^d. Τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται^e; Νομίζει δὲ καὶ ὑμᾶς ἔαυτοῦ εἴναι, ἔχων ἐν μέσῃ τῇ ἔαυτοῦ χώρᾳ καὶ ποταμῶν ἐντὸς^f ἀδιαβάτων^g, καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον, οὐδὲ εἰ παρέχοιεν^h ὑμῖν, δύναισθ' ἀν ἀποκτεῖναι. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, Ὡ Φαλίνε, νῦν, ως σὺ ὁρᾶς, ἡμῖν οὐδὲν ἄλλο ἔστιν ἀγαθὸν εἰ μὴⁱ ὅπλα καὶ ἀρετή· ὅπλα μὲν οὖν ἔχοντες οἰόμεθα ἀν^k καὶ τῇ ἀρετῇ χρῆσθαι, παραδόντες δ' ἀν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἷον τὰ μόνα ἡμῖν ἀγαθὰ δυντα ὑμῖν παραδώσειν· ἄλλα σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχούμεθα. Ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν, Ἄλλα φιλοσόφῳ μὲν ἔοικας, ὁ νεανίσκε^l, καὶ λέγεις οὐκ ἀχάριστα^m. ίσθι μέντοι ἀνόητος ὡν, εἰ οἱει ἀν^k τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλέως δυνάμεως.

Notes.—^a πρόσθεν (πρός), lit. before; πρ. ἢ, sooner than. ^b παραδοῖεν (παρά, δίδωμι), surrender. ^c πρὸς ταῦτα, in answer to this. ^d Gr. 519, 4. ^e ἀντιποιεῖται (ἀντί, ποιῶ), lays claim to. ^f ἐντός (ἐν), Gr. 757. ^g ἀδιαβάτων (ἀ-διά-βαλνω), impassable. ^h παρέχοιεν, put (themselves) into your hands. ⁱ εἰ μὴ, except. ^k ἀν with infinitive in orat. oblique where ἀν with the optative would

be used in orat. rect., Gr. 964 a. ¹ νεανίσκος = νεανίας,
^m ἀχάριστα = L. ingrata.

3. Euripides, *Medea*, 1067–80. Medea, having sent the fatal robe to Creüsa, is about to murder her own children.

ἀλλ' εἰμι γάρ ^a δὴ τλημονεστάτην ὁδὸν,
 καὶ τούςδε πέμψω τλημονεστέραν ἔτι,
 παιδας προσειπεῦν βούλομαι. δότ', ὡ τέκνα,
 δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα ^b.
 ὡ φιλτάτη χεὶρ, φιλτατον δέ μοι στόμα,
 καὶ σχῆμα καὶ πρόσωπον ^c εὐγενὲς τέκνων,
 εὐδαμονοῦτον, ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε
 πατήρ ἀφείλετ'. ὡ γλυκεῖα προσβολὴ ^d,
 ὡ μαλθακὸς ^e χρώς ^f πνεῦμα ^g θῆδιστον τέκνων.
 χωρεῖτε ^g χωρεῖτ'. οὐκέτ' εἰμὶ προσβλέπειν
 οἴα ^h τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.
 καὶ μανθάνω μὲν οīα δρᾶν μέλλω κακά·
 θυμὸς ⁱ δὲ κρείσσων τῶν ἐμῶν βουλευμάτων ^k,
 ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς.

Notes.—^a γάρ gives the reason for προσειπεῦν βούλομαι. ^b Gr. 216, 20. ^c πρόσωπον (πρός, δψις), countenance. ^d προσβολὴ (προσβάλλω), embrace. ^e μαλθακός, tender, L. *mollis*. ^f χρώς, skin, flesh. ^g χωρέω (χώρα), I depart. ^h οἴας τε, Gr. 1000. ⁱ θυμός, wrath. ^k βουλευμα (βουλεύω), counsel.

4. Thucydides, i. 86. Speech of the Ephor Sthene-laiadas at the congress held at Sparta before the Peloponnesian war.

Τοὺς μὲν λόγους τοὺς πολλοὺς ^a τῶν Ἀθηναίων οὐ γιγνώσκω· ἐπαινέσαντες γάρ πολλὰ ἔαυτοὺς οὐδαμοῦ

ἀντεῦπον ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ἔυμμάχους ^b
 καὶ τὴν Πελοπόννησον· καίτοι εἰ πρὸς τοὺς Μήδους
 ἐγένοντο ἀγαθοὶ τότε, πρὸς δὲ ἡμᾶς κακοὶ νῦν, διπλασίας ^c
 ζημίας ^d ἄξιοι εἰσιν, ὅτι ἀντ' ἀγαθῶν κακοὶ γεγένηνται.
 ἡμεῖς δὲ ὅμοιοι καὶ τότε καὶ νῦν ἐσμεν, καὶ τοὺς ἔυμμά-
 χους, ἥν σωφρονῶμεν ^e οὐ περιοψόμεθα ^f ἀδικουμένους,
 οὐδὲ μελλήσομεν τιμωρεῖν ^g. οἱ δὲ ^h οὐκέτι μέλλουσι
 κακῶς πάσχειν. ἄλλοις μὲν γὰρ χρήματά ἔστι πολλὰ
 καὶ τῆς καὶ ἵπποι, ἡμῖν δὲ ἔυμμαχοὶ ἀγαθοὶ, οὓς οὐ
 παραδοτέα ⁱ τοὺς Ἀθηναῖοι ἔστιν, οὐδὲ δίκαιοι καὶ λόγοις
 διακριτέα ^k μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους ^l, ἀλλὰ
 τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. καὶ ὡς ἡμᾶς
 πρέπει ^m βουλεύεσθαι ἀδικουμένους μηδεὶς διδασκέτω,
 ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρό-
 νον βουλεύεσθαι. Ψηφίζεσθε ⁿ οὖν, ὡς Λακεδαιμόνιοι,
 ἀξίως τῆς Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθη-
 ναῖοις ἔάτε μείζους γίγνεσθαι, μήτε τοὺς ἔυμμάχους κα-
 ταπροδιδῷμεν ^o, ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν ^p πρὸς
 τοὺς ἀδικοῦντας.

Notes.—^a οἱ πολλοὶ here has its original sense, “the many,” not “the most.” ^b ἔυμμαχος (ξύν, μάχη), ally. ^c διπλάσιος (διπλοῦς), twofold. ^d ζημία, punishment. ^e σωφρονέω (σώφρων), am wise. ^f περιοράω = ὑπεροράω. ^g τιμωρέω (τιμή, αἴρω), I help. ^h οἱ δέ, i. e., οἱ ἔυμμαχοι. ⁱ παραδοτέα, neut. pl. verbal of παραδίδωμι, governing οὖς. ^k διακρίνω, I settle a dispute. ^l βλαπτομένους, acc. as if with an inf., Gr. 991^o. ^m πρέπει, it befits. ⁿ ψηφίζομαι, I vote. ^o κατά strengthens the force of προδίδωμι. ^p ἐπίωμεν (ἐπί, εἰμι), go against.

GREEK-ENGLISH VOCABULARY.

THE references are to sections of the *Grammar*.¹

The Vocabulary must not be expected to *translate* the Exercises. While, therefore, the sense of the words has been generally given with sufficient detail, the synonym most apt for a given case has been sometimes left for the student's selection. The force of particles, indeed, can be best learned only by attentive reading: see also the frequent references to the *Grammar*; and, for use in writing in Greek, cf. 849.

Proper names are not always given, especially when they can be obtained by substitution: as, *Alcibiadēs* = Ἀλκιβιάδης.

Words connected in derivation with the Greek word which precedes them are italicized; when within brackets, they are not necessarily synonymous with it. The distinction between *cognate* and *derived* words is never to be overlooked. Thus *water* is cognate with ὕδωρ, but *hydrant* is derived from it. It will be noticed that the aspirate of many Greek words is represented by *s* in corresponding Latin words, etc.: as, ἔξ, ὑπέρ, ὑλη (st. ὑλῆ) = *sex*, *super*, *silva*. The *v* of *silva* corresponds with the obsolete Digamma, 23 D; similarly, *vinum*, *vicus*, *work* (Ger. *werk*) correspond with *οἶνος*, *οἶκος*, *ἔργον*.

It has been shown by Grimm that the same words when found in (1) Sanskrit, Greek, or Latin (classical), (2) Low German (as the English), (3) High German, exhibit three systematically varying forms, apparently suited in each case to the national preference. Thus, *tres*, *drei*, *three*.

Grimm's law is that an aspirate in the classical languages is represented by a middle mute in Low German (or English),

¹ CAUTION.—The references of the Vocabulary still refer to the old edition of the *Grammar*. They are not indispensable in most cases; and wherever they might prove helpful, the table, Gr. pp. 406–422, will conveniently adjust them to the new edition.

and by a smooth mute in High German; a middle mute in the classical is represented by a smooth mute in the English (Low German), and by a rough mute in the High German; and a smooth mute in the classical is represented by a rough mute in the Low German, and by a middle mute in the High German.¹ Thus :

HIGH GERM.	ENG.	CLASSIC.
Tochter	Daughter	θυγάτηρ
[Pruodor]	Brother	φράτηρ, frater
[Karten]	Garden	Hortus

The words in brackets are in the old form.

There are, indeed, many exceptions, especially among words containing aspirate consonants. This arises in part from the degree to which the High Germans have assimilated their language to that of the Low Germans.

The importance of a knowledge of this law lies in the facts that :

(1.) It prevents etymological *guess-work*. E. g., guess *whole* to be connected with *ὅλος*, and you are wrong. *Whole*, *hale*, etc., are really akin to *καλός*; and the Latin *sol-lus*, for instance, to *ὅλος*.

(2.) It helps to show original Aryan roots. E. g., *caput* shows that *head* has lost an original *f*. The Old Eng. is *heafod*, the Dutch *hoofd*, the Germ. *haupt*.

(3.) It helps to show the original meaning of words that have changed their sense. E. g., *to brook*, i. e., to put-up-with, is akin to *fruor, fructus*, of which the root is *frug*, to enjoy. The O. Eng. *brucan* = to digest, to eat, to enjoy, *to stomach, to endure, to brook*.

(4.) This varying of the consonant will not appear, of course, in words adopted *directly* into English from Greek and Latin. E. g., while *πατήρ* appears as *father*, we have also *patriotic*; while *caput* appears as *he(f)ad*, we have also *capital*. "Prim. of Phil.", Appendix (1).

¹ Hence we shall find the English smooth mute corresponding to Greek middle; English middle mute to Greek aspirate; English aspirate mute to Greek smooth.

When a verb is followed by words in any other case than the accusative, the fact is shown in the proper case of *τις*; thus *δμολογῶ τί τινι*, I agree somewhat with some one.

Nouns whose genitive is not shown are of the first or second declension; their inflection is thus sufficiently indicated. The article written after a noun shows its gender.

It will be convenient to remember that *α*, *ε*, and *υ* are commonly *short*, especially in affixes and as connecting vowels of declension and conjugation. But cf. 180, 181, 190 c.

A

α-, alpha privative, 483; copulative, cf. *ἄμη*, denoting union, likeness, or intensity, as in *ἀ-πας*, *ἀ-δελφός*; euphonic, used merely to soften pronunciation, as in *ἀ-μύνω*, *ἀ-γαθός*.
ἀγαθός, *η*, *ον*, 223, good, brave, noble; *τὰ ἀγαθά*, goods, possessions, wealth.
ἀγγέλω, *ἀγγελώ*, I am a messenger, announce, report.
ἀγγελος, *ὁ*, *ἡ*, a messenger, envoy. (*Angel.*) Cf. *ἄγω*.
ἀγείρω, *ἀγερῶ*, 432, 1, I gather together. (*Pan-egyric.*) Cf. *ἄγω*.
ἀ-γηρως, *ων* (*γῆρας*), 209, ageless, undecaying.
ἀγκυρα, *ἡ*, 130 Exc. 3, an anchor, L. *ancora*.
ἀ-γνοια, *ἡ*, 130 Exc. 2, i-gnōrance, want of perception. Cf. *γιγνώσκω*.
ἀ-γνώς, *ώτος*, 218, i-gno-rant of, unacquainted with; *pass.*, unknown, obscure.
ἀγορά, *ἡ*, a gathering; place of assembling, market, = L. forum; time of assembly. Cf. *ἀγείρω*.

ἀγορίζω, *άσω*, 472, I attend the market, buy.
ἀγορεύω, *εύσω*, 472, I address an assembly, declare.
ἀγριος, *α*, *ων*, also *ος*, *ον*, 468, of the fields, wild, savage.
ἀγρο-αικος, *ον*, rustic, rude, *lit.* dwelling in country.
ἀγρός, *ὁ*, L. *ager*, a field, coun-try as opp. to town. (*Acre, agri-culture.*)
ἄγω, *ξω*, aor. *ἄγαγον*, 424, 1, L. *ago*, I lead, drive, conduct, observe; *mid.*, I lead to (for) myself, marry, = L. *duco*. Impv. *ἄγε* often = here! (*Dem-agogue.*)
ἀγών, *ώνος*, *ὁ*, an assembly, arena; struggle. (*Agony.*)
ἀ-δελφή, *ἡ*, a sister.
ἀ-δελφός, *ὁ* (*δελφύς*, matrix), a brother, *lit.* of the same birth. (*Philadelphia.*)
ἀδικέω, *ήσω*, 472, I am unjust, I wrong.
ἀδικία, *ἡ*, 464 c, injustice, wrong, offense.
ἀ-δικος, *ον* (*δίκη*), unjust, wrong, improper.
ἀ-δύνατος, *ον*, powerless; of things, impossible.
ἀδω (for *ἀειδω*), *ἄσομαι*, *ἥσα*, *ἥσμαι*, *ἥσθην*, I sing. Cf. *ῳδή*, *ode*.

ἀεί, always, for *aye*. Cf. *αἰδιος*, *αιών*.

ἀ-έκων = *ἄκων*, 483 b.

ἀ-ηδής, ἔις, not sweet, unpleasant. Cf. *ἡδύς*, and 483 b.

ἀήρ, ἑρός, δ, *aer*, L. *aer*.

ἀθάνατος, ον, undying, immortal.

ἀ-θεος, ον, godless (*atheist*).

Ἀθηνᾶ, ἡ, 132, *Athena* = L. *Minerva*; *Ἀθήνηστι*, 205, at *Athens*.

ἀθλητής, ὁ, lit. a prize-fighter, wrestler, *athlete*.

ἀθλιος, α, ον, contending, struggling; hence generally, wretched.

ἀθλον, τό, a prize, recompense; plur. often = *ἀθλος*.

ἀθλος, ὁ, a contest, conflict, trouble.

Αἴγυπτος, ἡ, *Egypt*.

αἰδέομαι, ἐσομαι, 448, 1, I feel shame, am ashamed; fear, reverence. Cf. *αἰδως*.

αἰδιος, ον (*ἀειδιος*, fr. *ἀεί*), everlasting.

αἰδὼς, ὁς, ἡ, shame, modesty, deference, fear, respect, reverence.

αἷμα, ατος, τό, blood (*haemorrhage*).

αἴξ, αἴγος, ὁ, ἡ (*ἀἴστω*, to leap), a goat, lit. leaper. (*Aegis*.)

αἵρεσις, εως, ἡ, a taking, choosing, choice (*heresy*).

αἴρεω, ἥσω, aor. εἶλον, 450, 1, I take, catch; mid., 691, choose, prefer.

αἴρω, ἀρω, 432, 2, I raise, lift up; mid., I take upon myself, undertake. (*Met-eor*, *air*.)

αἴσθινομαι, -θήσομαι, -θόμηη, 436, 1, I perceive, learn, 544 c.

αἴσθησις, εως, ἡ, perception, sense, feeling (*aesthetics*).

αἰσχρός, ὁ, ὅν, 222, disgraceful, shameful.

αἰσχύνη, ἡ, disgrace, shame—both that which is done and felt.

αἰσχύνω, υνό, I make ugly, disgrace; pass., I am disgraced, feel shame; mid., I abase myself before, I reverence, 544 a.

αἰτέω, ἥσω, I ask, beg for; mid., 690, I ask from the heart, entreat, claim.

αἴτια, ἡ, lit. ground of demand, cause, fault, accusation.

αἴτιομαι, ἀσυμαι, 335, I give as the cause, accuse, blame; *τινά τινος*, 577.

αἴτιος, α, ον, causative, accountable, guilty; ὁ αἱ., the author, culprit; τὸ αἱ., the cause.

αἰών, ὁνος, ὁ, also *ἡ*, an age, indefinite period, eternity. (L. *aevum*, *aeonian*).

ἀκμή, ἡ, a point, edge, summit; *acme* (L. *ac-ies*).

ἀκούν, ἡ, 39, a hearing, hearsay.

ἀκούω, ούσομαι, ἀκήκοα, 423, 1, I hear, heed, obey. (*Acoustic*.)

ἀ-κρατής, ἔις, powerless—especially over one's self; hence, unrestrained, licentious, = L. *impotens*.

ἀκρό-πολις, εως, ἡ, *acropolis*, citadel, lit. topmost city.

ἀκρος, α, ον (*ἀκ-*, cf. *ἀκ-μή*), at the point or top; highest, extreme; hence, excellent; τὸ ἄκ, the height. (*Akro-bat*, *acrid*.)

ἄκων, ουσα, ον, unwilling.

ἀλήθεια, ἡ, 130, Exc. 2, truth, sincerity, reality.

ἀ-ληθής, ἔις, lit. unconcealed, true. Cf. *λανθάνω* or *λήθω*.

ἀλίσκομαι, δλώσομαι, ἔάλων, 447,

1, *as pass. of αἰρέω*, I am taken, caught.
 Ἀλκιβιάδης, δ, *Alcibiades*.
 ἀλλά, 863, *lit.* otherwise, but.
 Cf. L. *alia*.
 ἀλλάτσω, ξω, 294, I make otherwise, change; I give or take in exchange, τί τινος, 578; I change place, leave, quit. (*Par-allax.*)
 ἀλλήλων, 237, of each other. (*Par-allel*, alongside one another.)
 ἀλλοθεν, from another place, L. *aliundr.*
 ἀλλοθ, in another place, elsewhere, L. *alibi*.
 ἀλλομαι, ἀλοῦμαι, 432, 3, L. *salio*, I spring, leap.
 ἀλλος, η, ο, other, L. *alius*; remaining, rest. (*Allopathy*.)
 ἀλλοσε, to another place, L. *alio*.
 ἀλλοτε, at another time, L. *alias*; ἀλ. μὲν—ἀλ. δὲ, at one time—at another.
 ἀλλως, in another way, otherwise, L. *aliter*.
 ἀ-λογις, ον, unutterable, irrational, il-logical.
 ἀλς, ος, ο, a grain or lump of salt; pl. salt, L. *sal*; ή ἄλς, the sea.
 ἀμα, at the *same* time with, together with (L. *sim-ul*). Cf. όμοι.
 ἀ-μαθής, ές, unlearned, ignorant, stupid. Cf. μαθίνω.
 ἀμαρτάνω, -τήσουμαι, aor. ήμαρτον, 436, 2, I fail to hit, miss; I fail or err, do wrong.
 ἀμαρτία, ή, failure, error, sin.
 ἀ-μαρτοία, ή, *ambrosia*, *lit.* immortality, food of the gods. Cf. βροτός, 53 D.
 ἀμείνων, ον, better; cf. 223 R. a.
 ἀ-μήχανος, ον (*μηχανή*), without means, helpless; *pass.*, impracticable.
 ἀ-μίνω, ίνω, L. *munio*, I ward off, defend, τι τινι, 689 a.
 ἀμφι, 637-39, *lit.* on both sides, around. (*Amphi-theatre, amphibious*, L. *ambi-*.)
 ἀμφοτέρωθεν, from both sides, on both sides.
 ἀμφω, 255, both, L. *ambo*.
 ἀν, 873, perhaps, perchance.
 ἀνά, 635, 636, up. (*Ana-logy*.)
 ἀνα-βαίνω, 435, 1; 416, 2, I step, or go, up, I mount. (*Anabasis*.)
 ἀνα-γιγνώσκω, I know accurately, recognize, read, L. *agnoscere*.
 ἀναγκαῖος, α, ον, also ος, ον, of or with force, necessary. (L. *ango*, *angu-stus*, *anxious*.)
 ἀνάγκη, ή, constraint, necessity; ήνάγκη (ἐστι), there is a necessity, it is unavoidable, it must be, 763; = L. *necessitate*.
 ἀνάγω, I lead up or back; *mid.*, I put to sea.
 ἀνάξιος, ον, or ος, α, ον, 483, unworthy.
 ἀνα-τίθημι, pass. pf. uses ἀνάκειμαι, I put, or set, up; dedicate, ascribe; *mid.*, I retract. (*Anathe-ma*, *lit.* thing devoted.)
 ἀνδρεία, ή, manliness, courage.
 ἀνδρείος, α, ον, manly, masculine; brave. (*Alexander*.)
 ἀνεμος, ή, the wind. (L. *anima*, *anemone*).
 ἀνήρ, ἀνδρός, ή, a man, husband, = L. vir. (*Alexander*.)
 ἀνθος, εος, τί, a bud, flower. (*Antho-logy*, *Poly-anthus*.)
 ἀνθρώπινος, η, ον, human.
 ἀνθρωπος, ή, ή, a man, person, human being; *also*, a woman. (*Philanthropy*.)

ἀν-ίημι, I send up or forth, let go, relax.

ἀν-ιστῆμι, I make to stand up, set up, raise up; *intrans.* *tenses*, 416, 1, I rise up, etc.

ἀνίητος, *ov.* unthinking, foolish.

ἀνοία, ἡ. 130, *Exc.* 2, want of understanding, folly. Cf. νόος.

ἀνοίγω, ἔω, ἀνέφυμαι, 424, 16, I open, disclose; cf. 387 b².

ἀνομος, *ov.* lawless.

ἀντί, 622, *orig.* over against; hence, corresponding to, equivalent, instead of, in exchange. (*Antagonist.*)

ἀντιλαμβάνω, I take, or get, in exchange, τι τινός, 578; *mid.*, I take hold of, take part in, τινός, 576.

ἀντιλέγω, aor. uses ἀντεῖπον, I speak against, gainsay.

ἀνύω, Att. ἀνύτω, ὑστω, 419, 17, I accomplish, effect, complete.

ἀξίηνη, ἡ, an *ax.*, L. *ascia*.

ἀξιος, α, *ov.* worthy. (*Axiom.*)

ἀξιώω, ὡσω, I count worthy, τινά τινος, 578; I claim.

ἀπ-αγορεύω (other tenses from 450, 8), I denounce, forbid, renounce.

ἀπ-αθής, ἐσ, *apathetic*, passionless.

ἀπ-αιδευτος, *ov.* ill-bred, uneducated.

ἀπ-παις, 218, childless.

ἀπαξ, once, once for all.

ἀπ-παις, πσα, *av.* quite all, all together.

ἀπ-ειμι, I go off or away.

ἀπ-ειργται, see ἀπ-αγορεύω.

ἀπ-έρχομαι, cf. also εἰμι, I depart.

ἀπ-έχω, *intrans.* I am distant, τινός, 580; *mid.*, I abstain from, *lit.* I hold, or keep, off.

ἀ-πλόος, ὅη, ὁνν, = ἀπλοῦς, ḥ, οῦν, 258, b, *lit.* all in one fold, single, *simple*, L. *simplex*.

ἀπλῶς, *simply*, absolutely.

ἀπό, 623, L. *ab*, *off*, from *a position on or near something.* (Cf. *of*, *apo-stle*.)

ἀπο-βαίνω, I step off, I go forth, reach; turn out, end *in a certain way*, = L. *evado*.

ἀπο-βάλλω, I throw off from, cast away, lose.

ἀπο-διδράσκω, δράσομαι, ἔδραν, 444, 2, I run away from, shun.

ἀπο-δίδωμι, I give back, render, repay; *mid.*, I sell. (*Apodosis.*)

ἀπο-θνήσκω, 444, 4 a, used as pass. of ἀποκτείνω, I die, am killed.

ἀπο-καλύπτω, I uncover, reveal. (*Apocalypse.*)

ἀπο-κρίνομαι, I give back my decision, answer, τι τινι.

ἀπο-κτείνω, I kill, slay; condemn to death.

ἀπ-όλλυμι, I kill off, destroy utterly, lose; *mid.*, I perish. (*Apollyon.*)

ἀπο-στέλλω, I send away. (*Apostle.*)

ἀπο-στρέφω, I turn aside or back. (*Apostrophe.*)

ἄπτω, ἄψω, 427, 1, I fasten, kindle; *mid.*, 691, I fasten myself to, cling to, grasp, τινός (544 b), 574. (L. *apto*, *apse.*)

ἄρα, 865, accordingly, then.

ἄρα, 828 c, 829, a strengthened form of ἄρα, used to introduce a question.

ἀργία, ἡ = ἀεργία, idleness; *in a good sense*, leisure.

ἀργις, ἵν, = ἀ-εργός, idle. (*Lethargy.*)

*Ἄργος, εος, τό, *Argos.*

ἀργυρος (*ἀργύρις*, white), ὁ, white metal, i. e., silver, L. *argentum*.

ἀρέσκω, ἔσω, 444, 10, I make amends, please, *τινί*, 595 b.

ἀρετή, ἡ, goodness, excellence, manhood, valor, = L. *virtus*. (*Ares.*) Cf. *ἀριστος*.

"**Ἄρης**, "Ares or -*εως*, ὁ, 202, 1, *Ares* = L. Mars.

ἀριθμός, ὁ, number. (*Arithmetick*.)

ἀριστος, η, *ον*, best, 223 R. a. (*Aristo-cracy*.)

ἀρκέω, ἔσω, pf. pass. *ηρκεσμαι*, I ward off, protect, avail, suffice; often *impers.*, it is enough, it satisfies. L. *arceo*.

ἄροτρον, τό, 462, a plow. (L. *aratum*, arable).

ἀρπάζω, ἔσω, 431, 1, I grasp hastily, snatch up, seize. L. *rapiō*. (*Harpy*.)

ἀρχαῖος, α, *ον*, from the beginning, ancient. (*Archaeology*.)

ἀρχῆ, ἡ, a beginning, leadership, rule; *ἀρχήν*, 552, = at first; *οὐκ ἀρχήν* = not at all. (*Mon-archy*.)

ἀρχω, *ἀρξω*, 424, 2, I begin, take the lead of, rule, 574, 581; mid. more common than act. in orig. sense, cf. 691. (*Arch-angel*, arch-bishop.)

ἀρχων, *οντος*, ὁ, a leader, ruler, *archon*.

ἀ-σεβής, ἐς, impious, unholy.

ἀ-σθενεια, ἡ, 130, Exc. 2, weakness.

ἀ-σθενής, ἐς, wanting strength, infirm, weak.

ἀσκέω, ἡσω, I dress out, fashion; I practise, train. (*ascetic*).

ἀσπάζομαι, *ἀσομαι*, I greet, salute, embrace. (*Aspasia*.)

ἀσπίς, *ἰδος*, ἡ, a shield = L. *clipeus*.

ἄστρον, τό, a star, L. *astrum*. Cf. *ἀστηρ*, L. *stella (sterula)*, Eng. *star*.

ἄστυ, *εος*, also *εως*, τό, a city, town, = L. *urbs*. (*Asty-anax*.)

ἀ-σχολία, ἡ, want of leisure, cf. L. *negotium*; hence, business.

ἄτῃ, ἡ, distraction, delusion, judicial blindness; calamity. (*Ate of Shak.*)

ἀ-τιμία, ἡ, dishonor, disgrace.

Ἄτρειδης, ὁ, 466, son of *Atreus*.

ἄντ, again, anew; on the other hand, 864. L. *aut*, *autem*.

ἄνθις, longer form of *ἄντ*, back again, etc.

ἄλη, ἡ, the open court, courtyard; quadrangle or court. (L. *aula*, Eng. *hall*.)

ἀνέγνω, *ἀνέγησω*, 436, 3, I make grow, increase, exalt; act. *intrans.*, or pass., I grow, increase, wax. L. *augeo*.

ἄντιον, to-morrow. (*Aurora*.) Cf. *ἡώς*.

ἄντικα, immediately. Cf. *αντός*.

ἄντοθεν, from the very spot where one is; on the spot, at once.

ἄντος, ἡ, ὁν, self = L. *ipse*; ὁ *αντός* = L. *idem*. (*Automaton*, auto-biography.)

ἄντοι, 590 a², on the spot, lit. at the very place.

ἄντοῦ = *ἐντοῦ*, 235.

ἀφαιρέω, I take away from; mid., I deprive, rob of, *τινί* 553. Cf. also 580 a.

ἀ-φανής, ἐς, unseen, invisible; secret; obscure. Cf. *φαινω*.

ἀ φθονος, *ον*, free from envy, ungrudging; without stint, plentiful.

ἀφ·ικνέομαι, I come forth, arrive at.	βιάζομαι, ἀσθομαι, I force, overpower.	
ἀφ·ιστημι, I make stand off, put away, remove; make to revolt; <i>mid. and intrans.</i> , I withdraw, revolt. (<i>Apollonius.</i>)	βιαυσ, α, ον, or ος, ον, violent; <i>pass.</i> , forced.	
ἀφ·ορίζω, I mark, or bound, off; determine, define. (<i>Aphorism.</i>)	βιβλίον, τό, a paper, scroll; a little book, book. (<i>Bible</i>)	
ἀχάριστος, ον, without grace, ungrateful.	βίος, ὁ, the course of life, life, lifetime. (<i>Bio-graphy.</i>)	
Ἀχιλλεύς, ἔως, ὁ, Achilles.	βιώω, ώσομαι, 423, 2, I live, L. <i>vivo</i> .	
ἄχος, εος, τό, an ache, pain.	βλάψη, ḡ, hurt, damage. (<i>Blame.</i>)	
B		
βάθος, εος, τό, depth or height. (<i>Bathos.</i>)	βλάπτω, ψω, 427, 3, I hurt, damage, mar. (<i>Blasphemē.</i>)	
βάθυς, εια, ύ, deep, high.	βλασ·φημία, ḡ, evil speaking, <i>blasphemy.</i> Cf. φήμη, L. <i>furi</i> , Eng. <i>fume</i> .	
βαίνω, βήγομαι, 435, 1, I step, walk, go; 416, 2, I make go. (<i>Basis, acro-bat.</i>)	βλέπω, ψω, 424, 3, I look, see; look at, towards, or for.	
βάλλω, βαλῶ, βέβληκο, 432, 4, I throw, cast at, pelt; <i>mid.</i> , I agitate, ponder. (<i>Parable, hyper-bolicical.</i>)	βλάω·τκω, μολούμαι, μέμβλωκα, 445, 2, I come or go.	
βάπτω, ψω, 427, 2, I dip, dip under. (<i>Baptism.</i>)	βυηή, ḡ, a cry, shout, noise. (L. <i>re-boo.</i>)	
βάρβαρος, ον, barbarian, i. e., foreign.	βουλεύω, εύσω. I take counsel, consider, give counsel, advise; <i>mid.</i> , 690 a, deliberate. (<i>Thrasyllos.</i> Cf. θρησις.)	
βάρος, εος, τό, weight, pressure; excess. (<i>Baro-meter.</i>)	βουλή, ḡ, will, determination. council; council, senate.	
βαρύς, εια, ᵩ, heavy, grievous, burdensome; deep-toned. (L. <i>grave, barry-tone.</i>)	β·νήλημαι, -λήγομαι, 422, 3, I will, wish, am willing, L. <i>volo</i> .	
βασιλεία, ḡ, 460 c, a kingdom, dominion.	βοῦς, βούσ, ὁ, ḡ, L. <i>bōs</i> , a bullock or cow, an ox; plur., cattle. (<i>Bovine, heif.</i>)	
βασιλέύς, ἔως, ὁ, a king, prince. (<i>Basil, basilisk.</i>)	βραδίς, εῖν, ύ, slow, heavy; late, dull.	
βέλος, εος, τό, anything thrown; bolt, dart. Cf. βάλλω.	βαρχύς, εια, ᵩ, short; few, little. L. <i>brevis, brief.</i>	
βέλτιων, ον, better; βέλτιστος, η, ον, best; 223 R. a.	βροτός, ὁ, a mortal. (Am-brosia.) Cf. μορτός, 53 D.	
βία, ḡ, force, might, violence; 610 R. a. Cf. ίς (<i>Fis</i>), L. <i>vis.</i>	Γ	
	γάιλη, ακτος, τό, milk, L. <i>lac.</i> (<i>Galaxy.</i>)	
	γαμέω, γαμω, ἔγημα, 448, 2, I marry; act. = uxorem duco, <i>mid.</i> = nubo.	

γάμος, ὁ, a marriage; wedlock.
(*Poly-gamy.*)

γάρ, for = L. enim; 870.

γαστήρ, ἔρος and ρός, ἡ, 173², belly, appetite; womb. (*Gastric.*)

γε, at least = L. quidem; 850.
γελάω, ἀνομαι, 419, 2, I laugh, laugh at.

γέλως, ωτος, ὁ, laughter.

γενεύ, ἡ, birth, descent, generation, race. (*Genealogy.*)

γένεσις, εως, ἡ, origin, source, *genesis.*

γενναῖος, ο, ον, thoroughbred, noble, L. *gener-osus.*

γένος, εις, τό, race, descent; descendants; *genus*, kind.

γεραιός, ἄ, ὁν, 221 b, old, venerable.

γέρων, οντος, ὁ, old man.

γεύω, σω, I make one taste (554), τινός, 574 or 576; *mid.*, I taste. (L. *Gusto*, *gustus.*)

γεωργός, ὁ, 457 c, a husbandman; *prop. an adj.*, tilling the ground. (*Georgics.*) Cf. γῆ, ἔργον.

γῆ, ἡ, 132, earth, land. (*Geology.*)

γῆρας, ρως, τό, 182, old age.

γηράσκω, ἀσω, 444, 1, I grow old.

γίγας, αντος, ὁ, a giant; = γη-γενής, earth-born.

γίγνομαι or **γίνομαι**, γενήσομαι, 449, 1, I become, am born, am. (L. *gigno*; *kin.*)

γιγνώσκω, γνώσομαι, 445, 4, I know. L. *gnosco*.

γλυκύς, εια, ὁ, sweet to the taste, sweet, delightful, dear. (*Glycine*, *lico-rice*=γλυκεία and ρίζα, root.)

γλώσσα, ἡ, the tongue; a tongue, language. (*Glossary.*)

γνῶμη, ἡ, lit. a means of know-

ing, perception; opinion, decision, vote. (*Gnomic.*)

γνῶσις, εως, ἡ, a seeking to know, inquiry; knowledge. (*Gnostic.*)

γονεύς, εως, ὁ, a father, ancestor; *pl.*, parents. Cf. γένος. **γόνος**, γόνατος, 202, 3, knee, L. *genu.*

γοῦν (γε οὐν), at least then, at all events, at any rate; 850. **γράμμα**, ατος, τό, 461 a, that which is drawn or written; a letter; *plur.*, the alphabet, an inscription; learning. (*Grammar.*)

γραφέύς, εως, ὁ, a painter.

γραφή, ἡ, a drawing, writing; indictment. (*Graphic.*)

γραφίω, ψω, I *grave*, write; *mid.*, 691, indict. (*Graphic*, *bio-graphy.*)

γυμνός, ἡ, ὁν, unclad, slightly clad; unarmed. (*Gymnast.*)

γυνή, ναικίς, ἡ, 202, 4, woman, wife; *in the voc.* = our Madame, Mrs. (*Queen.*)

γωνία, ἡ, a corner, angle. (*Hexagon.*)

Δ

δαίμων, ονος, ὁ, a deity, divinity (*deimon*).

δικνω, δίξομαι, 435, 7, I bite; I sting, vex.

δάκρυον, τό, a tear, L. *lacryma*.

δακρύω, σω, I weep; weep for.

δασύς, εια, ὁ, thick with hair; hence in general, like L. *densus*, thick.

δέ, but, 862; and, further.

δέδια, δέδομαι, 409, 5; 712, I fear, am afraid; am afraid of.

δεῖ, 422, 4, *impers.* = it is necessary, binding on one; one must, ought, 764 b, fin.

δείκνυμι, δείξω, 442, 3, I show, point out; tell, explain. (L. *dico, digitus; para-digm.*)

δειλία, ἡ, timidity, cowardice.

δειλός, ἡ, ὁν, timid, cowardly, miserable.

δεινός, ἡ, ὁν, fearful, terrible. (*Dino-therium.*)

δεῖπνον, τό, in Att. = the chief meal, our dinner, L. *coena.*

δέκα, ten; δέκατος, ἡ, or, tenth. (L. *decem, decade.*)

δένδρον, τό, a tree, esp. fruit-tree. (*Rhodo-dendron.*)

δεξιά (fem. of δεξιός, sc. χειρ), the right hand, L. *dextera.*

δεξιός, ἡ, ὁν, L. *dexter,* on the right hand or side; dexterous, favorable.

δεσμός, ὁ, 460 b, a band, bond-fetter; bonds, prison. Cf. δέω, I bind.

δεσπότης, ὁ, 135 R., a master, prop. of slaves; hence, a despot, whose subjects are slaves.

δευρο, hither; hitherto.

δεύτερος, α, ov. second, inferior; 552, secondly. (*Deuteronomy.*)

δέχομαι, ξομαι, 415, I receive, accept; entertain; expect.

δέω, δέησο, 422, 4, I need, lack, miss; mid., entreat, long for, τινός, 575. Cf. also 544 c.

- **δέω, δήσω,** 420, 1, I bind; fetter. (*Dia-dem.*)

δή, 851, now; in particular; usually marking the obviousness of statements.

δημο-κρατία, ἡ, democracy, popular authority or government.

δῆμος, ὁ, lit. a country-district, opp. to πόλις; the common people, plebeians; the citizens of a democracy.

δι ἄ, 629, 630, between, through. (*Dia-gonal;* L. *dis.*) Cf. δύο.

δια-βαίνω, I step, or cross, through or over. (*Diabetes.*)

δια-βάλλω, I throw, or carry, across; com., also, traduce, slander. (*Diabolic.*)

δια-βολή, ἡ, slander, false accusation. (*Devil, Fr. diable.*)

δι-αιρέω, 71, I take in two, divide.

διαίτηρ, ἡ, mode of living. (*Diet.*)

διά-κειμαι, I am disposed, am in a certain state.

δι-ακόσιοι, αι, α, two hundred, L. *ducenti.*

δια-λέγω, dep. δια-λέγομαι, 424, 15 a, I betake myself aside, hold a private interview; hence, as commonly, converse, argue. (*Dialect.*)

διά-λογος, ὁ, conversation, dialogue.

δια-τίθημι, I place apart, dispose, manage; mid., dispose of, bequeath.

δια-τρίβω, I rub away, consume; χρόνον, spend time, live. (*Diatribe.*)

δια-φέρω, I differ from, excel, τινός, 581; διαφέρει, it makes a difference.

διδάσκαλος, δ, ἡ, a teacher.

διδάσκω, ξω, 447, 10, I teach, τινά τι, 553, 554; mid., 691 a, I learn. (*Didactic.*)

δίδωμι, δώσω, 403, 4, I give, L. do.

δι-έρχομαι, 71, I go through or across, arrive at; narrate; χρόνον, spend, or pass, time.

δίκιος, α, ov. also ος, ov, righteous, just, exact.

δικαιοσύνη, ἡ, 464 b, righteousness, justice.

δίκη, ἡ, right as fixed by usage, law; lawsuit, judgment, penalty.

Διός, see Ζεύς.

διπλόος, ὅη, ὄον, contr. οὐς, ἡ, οὖν,

two-fold, double; treacherous. (*Duplex, duplicity.*)

δίς (δύο), *twice, L. bis.*

δίχα, *in two, asunder. (Dichotomy.)*

διώκω, ξω, I pursue; N. T., persecute.

δόγμα, ατος, τοι, *opinion, resolution, decree. (Dogmatic.)*

Cf. διέξα.

δοκέω, δόξω, 448, 4, I seem, think; *intr.*, seem, appear; *esp.* δοκεῖ, it seems, it seems good. (*L. deceit.*)

δόλος, δι, *lit.* a bait; hence, deception, craft. (*L. dolus.*)

δόξη, η, *opinion; reputation, glory. (Orthodox, doxology.)* Cf. δοκέω.

δρῦ, ατος, 202, 5, *the trunk or shaft of a tree; a shaft or beam; a shaft or spear.*

δόσις, εως, η, *a giving; gift, portion, dose.* Cf. διδωμι.

δουλεία, η, 460 c, *slavery; the servile class.*

δουλεύω, εύσω, 472, i, I am a slave; serve, obey.

δούλος, δι, *a slave, servant.*

δουλώω, ώσω, 472, i, I enslave; *mid.*, enslave to myself.

δράκων, αντος, δι, *a dragon.*

δρᾶμα, ατος τοι, *an act or deed; play, drama.*

δράω, δράσω, 421, 1, I act, do.

δρομεύς, εως, δι, *a runner.* Cf. τρέχω, 450, 5.

δρόμος, δι, *a race, running; a course. (Hippo-drome.)*

δρῦς, δρῦν, η, *an oak; any tree. (Dryad.)*

δύναμαι, ησομαι, 404, 5, I am able, capable; signify, denote.

δύναμις, εως, η, *power, ability; of a word, the force or sense; value. (Dynamite.)*

δυναστεία, η, *sovereignty, lordship. (Dynasty.)*

δυνάστης, ο, *master, sovereign, ruler.*

δυνατός, η, ον, *able, strong; of things, possible.*

δύο, L. *duo, two.*

δυστυχής, έσ, 471, 484, *unlucky, unfortunate.*

δώδεκα, *twelve; δωδέκατος, η, ον, twelfth. (L. duodecim.)*

δῶρον, τοι, L. *do-num, a gift, present. (Dora-thea.)* Cf. διδωμι.

E

έάν, *contr. from εἰ, ἄν, 872, 873, if haply, if so be that, if.*

έαρ, ξαρος; *contr. ήρο, ήρως, τό, 160 d, L. ver, spring.*

έαυτοί, ης, ον, *or αὐτοι, etc., 235, of himself, etc.*

έάω *impf. εἴων, 312 R. a, έάσω, I allow, let be, permit; let alone, omit.*

έγγυς, 229, *near, of place or time; akin to, like.*

έγειρω, έγερω, 432, 5; *έγρήγορη, intrans., 417; I arouse, awaken, stir up. Cf. σύγειρω.*

έγκρατής, έσ, *having power over; self-restrained, continent.*

έγχεω, I pour in, fill.

έγώ. L. *ego, I. (Egotism.)*

έδρα, η, *a seat, temple, L. sedes. (Set, saddle, Cath-edral.)*

έθέλω *or έθέλω, ιθελήσω, 422, 9 a, I will, wish.*

έθνος, εος, τοι, *a race, tribe; a nation; N.T., gentile. (Ethno-logy.)*

έθης, εος, τοι, *custom, manners, habit. Cf. ήθος.*

εἰ 872, 103, *if; whether.*

εἰδον, *see οράω. L. video.*

εἶδος, εος, τό, that which is seen, the form, figure; a figure, form, class. Cf. *ἰδεινα.*

εἶδωλον, τό, a shape, image, idea. (*Idol.*)

εἴκοσι, τό, twenty, L. *viginti.*

εἰκών, όνος, ἡ, likeness, image. (*Icono-clast.*) Cf. *εἴκουσι.*

εἴληφι, θεε λαμβάνω.

εἴλον, θεε αἴρω.

εἴμι, ἔσομαι, 406, 1, I am, L. *sum.*

εἴμι, 405, 1, L. ire, I am going; hence, I go or will go. Impv.

ἵθι δή = go then; good!

εἴπον, see 450, 8 a, I said.

εἴργω, ξω, 442, 4 a, I shut out (or in), L. *arceo.* (*Ark.*)

εἴρηνη, ἡ, peace; rest, repose; time of peace. (*Irenaeus.*)

εἴρηκα, see εἴπον, 450, 8.

εἰς, μετά, ἐν, 156 c, one, L. *unus.*

εἰς or ἐς, 103, 620, into, unto. (*E-s-oteric, Stamboul=εἰς τὴν πόλιν.*)

εἰσ-άγω, I bring in, import.

εἰσ-βάλλω, I throw into; *έναυτόν* or *στρατιάν*, I make an invasion.

εἰτη, of time = then, after, thereupon; = L. *ita*, and so then, then.

εἰωθα, 322, I am accustomed, 712. (*L. suetus.*) Cf. *ἔθος*, st. *Feθ.*

ἐκ or ἐξ, 80 c, 103, 47 R. a, 624, out of, L. *ex.* (*Exodus.*)

ἔκαστος, η, ον, 259, each; *ἔκάτε-* *ρος, a. ον,* 259, either of two.

ἔκατόν, L. centum, hundred. (*He-* *catom-b.*)

ἐκ-βάλλω, 47 R., I cast out; banish; disembark.

ἐκεῖ, there = L. *illuc.*

ἐκείθεν, thence = L. *illine.*

ἐκείνος, η, ο, also *κείνος*, that yonder = L. *ille.*

ἐκείσε, thither = L. *illuc.*

ἐκ-κλησία, ἡ (καλέω), a summoned assembly; N. T., the Church. (*Ecclesiastic*; Fr. *église.*)

ἐκ-λείπω, 47 a, I leave out, omit, discard, forsake; *intr.*, leave off. (*Eclipse.*)

ἐκ-πίπτω, 47 a, used as a pass. of *ἐκβιλλω*, I fall out of or from; am banished from, deprived of.

ἐκών, ονσι, όν, willing, voluntary.

ἔλαιον, τό, oil, L. *oleum.*

ἐλάστων, ον, 223, 4, comp. of *ὅλιγος*, smaller, less, fewer, worse.

ἐλαίνω, ἐλάσω or ἐλῶ, 435, 2, I drive, set in motion; seemingly *intr.*, ride, drive, sail. (*Elastic.*)

ἐλάχιστος, η, ον, 223, 4, sup. of *ὅλιγος*, smallest, least, fewest, worst.

ἐλέγχω, ξω, 321, I disgrace, dishonor; put to the test, examine; confute, convict; convince, refute.

ἐλεύθερία, ἡ, freedom, liberty; release.

ἐλεύθερος, a, ον, also *ος, ον*, free; freed; open to all. (*L. liber, libet.*)

ἐλευθερώω, ὥστω, 472 i, I set free, deliver; acquit.

ἐλέφας, αντος, ὁ, an *elephant*; ivory.

ἔλκος, εος, τό, a wound; *ulcer*, L. *ulcus.*

ἔλκω, ξω, aor. εῖλκυσα, 419, 19, I drag, draw. (*Hulk*, L. *sul-* *cus.*)

'**Ἐλλάς, ἀδος, ἡ,** Greece, *Hellas.*

'**Ἐλλην, νος, ὁ,** a Greek; 'Ἐλλη-*nikós, ἡ, όν,* *Hellenic*, Greek.

ἐλπίς, ἰδος, ἡ, hope; expectation.

ἔμαυτοῦ, ἡς, ον, 235, of myself.

ἔμος, ἡ, ὁν, my, L. *meus*.
 ἐμπόριον, τό, a mart, *emporium*.
 ἐμ-πορος, ὁ, a passenger, journeyman, merchant. Cf. πόρος, *pore*.
 ἐν, see εἰς, one.
 ἐν, 103, 627, *in*, among.
 ἐνατος, η, ον, ninth.
 ἐνδεκα, eleven, L. *undecim*; ἐνδέκατος, η. ον, eleventh.
 ἐνήνοχα, see φέρω, 450, 6.
 ἐνθα, 250, where, there, — of place or time, 879, 5.
 ἐνθάδε, thither, there; here.
 ἐνθε, 250, whence, thence,— of place or time, 879, 5.
 ἐνθένδε, hence.
 ἐννία, nine, L. *noven*.
 ἐνταῦθα, here, there, thereupon, — of time or place.
 ἐν-τυγχάνω, I happen upon, fall in with, τινί, 602.
 ἔξ, six, L. *six*; ἔκτος, η, ον, sixth.
 ἔξ, see εκ.
 ἔξ-ελέγχω, I examine, convict, confute, etc., thoroughly.
 ἔξ-εστι, *impers. use of* ἔξειμι, it is in one's power, possible, allowed.
 ἔξις, εως, ἡ, habit or condition, of mind or body. (*Hectic*). Cf. ἔχω.
 ἔξ-ιστημι, I put out of its place, change, alter, derange; *mid. and pass.*, stand aside, retire from, shun; φρενῶν, am distracted. (*Ecclesiast*).
 ἔουκα, 712, 409, 7, I am like, τινί, 602; *impers.*, it is likely, seemly, fitting.
 ἐπ-ανέω, ἔσω, 420, 4, I approve, sanction; praise, commend.
 ἐπαινος, ὁ, praise, approval.
 ἐπ-αἴρω, I lift up, exalt, excite.
 ἐπει, when, since,— *temp. and caus.*; *lit.* after that, then when, seeing that.

ἐπει-δῆ, 877, 6.
 ἐπειτα, afterwards, next.
 ἐπ-έχω, I hold to, keep in check, direct; *intr.*, pause. (*Epoch*).
 ἐπι. 640–42, upon, on, over. (L. *ob*; *epi*-demic, *epi*-taph.)
 ἐπι-θυμεω, ἡσω, I set my heart upon, τινός, 576; desire eagerly.
 ἐπι-σκοπέω, I look over, oversee, inspect. (*Episcopal*). Cf. 427, 16 a.
 ἐπισκοπος, ὁ, overseer, inspector. (*Bishop*).
 ἐπισταμαι, ἴαομαι, 404, 6, I understand, know how, know well.
 ἐπι-τίθημι, I put on, impose, inflict; incline towards; *mid.*, apply myself to, engage in. (*Epithet*).
 ἐπιχειρέω, ἡσω, I put hand to, attempt, τινί, 605.
 ἐπομαι, ἔψομαι, ἔσπομην, 424, 8 a, L. *sequor*, I follow, τινί, 602.
 ἐπος, εος, τό, a word, verse, tale; τὰ ἔπη, epic poetry.
 ἐπτά, seven, L. *septem*; ἔβδομος, η, ον, seventh. (*Hepta-gon*).
 ἐργάζομαι, είργασάμην, 312 R. a. I work, am busy; perform.
 ἐργον, τό, work, deed; ἔργω, 608 fin. (*En-ergy, irk-some*).
 ἐρημία, ἡ, solitude, desolation, destitution; a desert.
 ἐρημος, ον, lonely, solitary, deserted. (*Eremite, hermit*).
 ἐρις, ιδος, ἡ, 171, strife, rivalry, contention.
 ἐρμηνεύω, εύσω, I interpret, explain. (*Hermeneutics*). Cf. Ἐρμῆς.
 ἐρπνίζω = ἐρπω.
 ἐρπω, ψω, είρπυσσα, 312 R. a, I creep, crawl; advance. L. *serpo, rero*.
 ἐρχομαι, ἐλεύσομαι or εῖμι, 450, 2, I come or go. (*Pros-elyte*).

ἐρῶ, <i>see εἰπον</i> .	εὐτυχής, ἐσ, fortunate, well-off.
ἔρως, <i>ωτος</i> , ὁ, love, passionate desire.	εὐφυῆς, ἐσ, well-grown, shapely, graceful; clever, witty. (<i>Euphuist.</i>)
ἐρωτάω, ἡσω, I ask, τινά τι, 553; question, solicit.	εὐχῆ, ἡ, wish, prayer, vow; curse.
ἐσ, <i>see εἰς</i> .	εὐχαμαι, ἔσομαι, 310, 544 a, I pray, pray to, vow or promise; pay vows.
ἔσθιω, ἔδομαι, ἔφεγον, 450, 3, L. <i>edō</i> , I eat, consume. (<i>Esculent</i> , <i>sarcophagus</i> .)	εὐψυχος, ὅν, brave-hearted, courageous.
ἔστια, ἡ, hearth; house, family. (L. <i>Vesta</i> .)	ἔφῆμενος, ον, 642, 71, 72, short-lived, <i>lit.</i> of, or for, a day.
ἔσχατος, ἡ, ον, <i>lit.</i> utmost, extreme.	ἔφοράω, I look over, survey, observe. (<i>Ephor.</i>)
ἔτερος, α, ον, other, different. (L. <i>alter</i> , <i>aut</i> ; either, heterodox.)	ἔχθρός, ἀ, ον, 222 fin., hated, hateful; <i>act.</i> , hating, hostile.
ἔτι, still, yet, further.	ἔχω, ἔξω or σχήσω, 424, 11, I have, hold; <i>intr.</i> , 684 a, I am; <i>mid.</i> , 691, I lay hold of, τινός, 574.
ἔτος, εος, τό, a year. (L. <i>vetus</i> .)	ἔωθεν, from dawn, early.
εὖ, well. (<i>Eu-logium</i> .)	ἔως, ἔω, ἡ, 148, L. <i>eos</i> , dawn, morn.
εὐαγγελιον, τό, good news. (<i>Evangelist</i> .)	ἔως, while, so long as; till. Cf. τέως.
εὐγενής, ἐσ, 484, well-born. (<i>Eugene</i> .)	
εὐδαιμονία, ἡ, happiness, prosperity.	Z
εὐδαιμονέω, ἡσω, I am prosperous, happy.	ζίω, ἡσω, 371 c, I live, have vigor, am strong.
εὐδαιμονίω, ισω, I count happy.	ζείγνυμι, ζεύξω, ἐζύγην, 442, 5, L. <i>jungo</i> , I <i>yoke</i> , join; unite, make fast. (<i>Zeugma</i> .)
εὐδίμων, ον, 221 d, <i>lit.</i> with a good genius or destiny, fortunate, happy.	Ζεύς, Διός, 202, 6, = L. Jupiter, <i>Zeus</i> . (<i>Janus</i> , <i>Dio-genes</i> .)
εὗ-ζωντος, ον, 484, well girdled, well-girt.	ζητέω, ἡσω, I seek, seek after; search out, examine.
εὐ-ήθεις, εσ, good-natured, simple. Cf. ηθος.	ζυγόν, τό, <i>yoke</i> , L. <i>jugum</i> .
εὐθύς, εια, ύ, straight, direct; <i>adv.</i> , straightway, directly.	ζώη, ἡ, a girdle, belt. (<i>Zone</i> .)
εῦνοος, ονν (pl. εῦνοι, 145 b), 221 d, <i>contr.</i> for εὔνοος, ον, well-minded, kindly.	ζώνη, τό, an animal, <i>lit.</i> a living creature. (<i>Zoo-logy</i> .)
εύριτκω, εύριησω, 447, 6; 310, I find, find out; <i>mid.</i> , I get, procure. (<i>Eureka</i> .)	
εὐρύς, εια, ύ, broad, wide, extended. (<i>Eurydice</i> .)	H
εὐσεβής, ἐσ, 471, pious, reverent, holy.	ἢ, verily, surely; <i>interrog.</i> , = L. num, 828 R., 852, 10. ἢ, or; ἢ — ἢ, either — or;

after comparatives, etc., than, 860.

ἢ (οὐ), *sc. ὁδῷ*, 608, 810, in which way, as.

ἥβη, ἡ, youth. (*Hebe.*)

ἥγαγον, *see ἄγω.*

ἥγεμάν, ἕπος, ὁ, a guide, leader, commander.

ἥγεμαι, ἔργοι, I guide, lead, command, τινί, 596, τινός, 581 a; also = L. *ducere*, I regard, think.

ἥδη, already. Cf. δή.

ἥδομαι, ἡσθήσομαι, ἥσθην. 413, I enjoy, am pleased with, τινί, 611 a.

ἥδονή, ἡ, pleasure, enjoyment. ἥδύς, εἴαι, ί, 222, sweet—to any sense; pleasant, welcome.

(L. *suavis*, *suadeo.*)

ἥθος, εος, τό, lit. the accustomed seat or haunts; habit, character, disposition. (*Ethica*, L. *ethicalis*.)

ἥκιστα, 223, 228, at least.

ἥκω, ἥξω, I am come, have come.

ἥλθων, *see ἔρχομαι.*

ἥλιος, ὁ, the sun. (*Heliotrope.*)

ἥμεις, we. Cf. ἐγώ, 230.

ἥμέρα, ἡ, day; ἥμέρας, 591, by day. (Ep.-*hemeral.*)

ἥμέτερος, α, ον (ἥμεις), our.

ἥμισυς, εια, ν, half. (*Hemisphere, semi-circle.*)

ἥν, for εάν, if haply.

ἥνεγκα, *see φένω.*

ἥρ, ἥρος, τό, L. *ver*, spring.

Ἥρα, ἡ, = L. Juno, *Hera.*

Ἡρακλῆς, ἔοις or ἔοντος, 180, 179, = L. *Hercules*, *Heracles.*

ἥσσων, ον, 223, comp. for κακός, less, weaker, inferior; adv., 552.

Ἡφαιστος, ὁ, = L. Vulcan, *Hephaestus.*

ἥχω, ύος or οῖς, ἡ, 193, echo.

ἥώς, ἥόος or ἥοῦς, ἡ, 182, the dawn. (L. *eos*, *eonus.*)

Θ

θιλασσα, ἡ, the sea.

θίνατος, ὁ, death. (Eu-thanasia.)

θιττω, ψω, τέταφα, 427, 5, I bury, entomb.

θάρσος, εος, τό, courage, boldness, confidence, daring.

θισσων, ον, 222 R., comp. of ταχύς, quicker, swifter.

θαυμάζω, άσω, I wonder, wonder at, admire.

θαυμαστός, ἡ, ον, 398, wonderful, admirable.

θεά, ἡ, a goddess.

θέα, ἡ, a spectacle, view. (Theatre.)

θεόμαι, άσομαι, I view, behold.

θεῖος, α, ον, divine, sacred; extraordinary.

θελω, *see ἔθελω.*

θείος, ὁ, L. *deus*, god. (Theology.)

θεραπεύω, εύσω, I attend, serve, pay court to; heal.

θερμός, ἡ, ον, warm, hot; rash, active. (Thermo-meter.)

θέρος, εος τό, summer, summer-heat. (Fervor.)

θέσις, εως, ἡ (riθημι). a placing; position, proposition, institution. (Thesis, anti-thesis.)

θεωρέω. ήτω. I view, observe, contemplate. (Theorem.)

θεωρία, ἡ, observation, contemplation. (Theory.)

θιλυς. εια, ν, female; effeminate.

θηρίον. τό, wild beast, L. *fera*. (Deer.)

θηριώδης, ει, full of beasts; brutal, savage. Cf. ειδος.

θησαυρός, ὁ, L. *thesaurus*, treasury, treasure. Cf. τιθημι.

θνήσκω, θανοῦμαι, 444, 4, I am dying, die.
θνητός, ἡ, ὁν, 398, mortal; human.
Θρᾷξ, ακύς, ὁ, a Thracian.
θρασύς, ἐια, ύ, bold, rash; resolute. Cf. *θάρσος*.
θρίξ, τριχός, ἡ, hair—of man or beast, usually in plur. (*Trichina*.)
θυγάτηρ, ατρός, ἡ, daughter.
θυμός, ὁ, cf. *θέω*, 426, 1, the life-current, i. e., blood; impulse, spirit; soul. (*Fume*.)
θύρα, ἡ, door, L. *foris*.
θύρας, L. *foras*, out of doors. Cf. *θύρασι*, 205, L. *foris*.
θυσία, ἡ, 460, a, a sacrificing, sacrifice. (L. *thus, thurible*.)
θύω, θύσω, 420, 2, cf. *θέω*, I offer, sacrifice.

I

λύσμαι, ἀσοματι, 415, I heal; correct.
λαρπός, ἡ, a physician, surgeon.
ἰδει, ἡ, form, look, sort or kind, fashion of a thing. (*Idea*.)
ἴδιος, α, ον, also *ος, ον*, one's own, private, peculiar; *ἴδια sc. ὅδῳ*, 608, privately. (*Idiom*.)
ἱερεύς, ἐως, ὁ, a priest, sacrificer. (*Hier-archy*.)
ἱερός, ἄ, ὄν, sacred; *τὸ ιερόν*, a temple; *τὰ ιερά*, victims, entrails, auspices. (*Hiero-glyphic*.)
ἴημι, ἥσω, εἴκα, 403, 1, I make go, send, dismiss, utter; mid., hasten. *Causal of εἰμι*. The root shows trace of *Jod*, cf. L. *ja-cio*.
ἰκνέομαι, ἴξομαι, 438, 2, I come, come to, reach.

ἱλεως, αν, gracious, gentle.
ἱμάτιον, τό, a cloak; *τὰ ιμάτια*, clothes.
ἴνα, = L. *ut, in the sense of* in order that; *ἴνα μή*, lest, that not. Cf. 879, 6.
ἱππεύς, ἐως, ὁ, horseman, knight, charioteer.
ἱππως, ὁ, ἡ, horse, mare; plur. sometimes = chariot. (*Hippopotamus*.)
ἴρθι, see *οίδα* and *εἰμί*.
ἴσος, η, ον, equal to, same as, like; equal. (*Iso-sceles*.)
ἴστημι, στήσω, 403, 5, I make to stand; set up, fix; *intr.*, 416, halt, stand. (L. *sto, sisto*.)
ἴστορία, ἡ, inquiry; knowledge by inquiry, history.
ἰσχυς, νός, ἡ, L. *vis*, endurance, strength. Cf. *ἰσχω*, I hold, check.
ἴσως, equally, perhaps.
ἰχθύς, νός, ὁ, a fish. (*Ichthyology*.)

K

καθαρός, ἄ, ὄν, clean, pure; clear, free. (L. *castus, Catharine*.)
καθαίρω, αρῶ, I cleanse, purify, purge, atone for. (*Cathartic*.)
καθ-ιστημι, I set down, establish, ordain, make; *intr. and pass.*, 416 a, am made, am.
καὶ, 855, 856 b, and; also, even; *καὶ—καὶ*, both—and.
καιρός, ὁ, the right time, opportunity, occasion.
και-τοι, and yet.
καίω, καίσω, 434, 1, I burn, kindle. (*Caustic*.)
κακία, ἡ, badness, cowardice, vice.

κακός, ἡ, ὁ, 223, 2, bad, mean, cowardly. (*Caco-ethes.*)

καλέω, ἐπω, κέκληκα, 420, 5, I call, call on, invite.

καλλος, εος, τό, beauty. (*Callisthenics.*)

καλός, ἡ, ὁν, 223, 6, fair, beautiful, *hale, whole.* (*Kal-eidoscope.*)

καλύπτω, ψω, 427, 7, I cover, hide. (*Apo-calypse, L. osculo, clam.*)

κάμνω, καμοῦμαι, 435, 8, I am weary, tired, sick; *trans.*, I work hard—at, for.

κάμπτω, ψω, 427, 8, I bend; move by entreaties.

καρδία, ἡ, the heart, L. *cor.* (*Cardiac.*)

καρπός, ὁ, fruit; produce, harvest, profit. (*Peri-carp.*)

κατά, 631, 632, down. (*Cata-ract.*)

καταγιγνώσκω, I condemn, lit. judge against, τινός, 577 b, 583.

κατάγω, I lead, or bring, down; bring to land, recall from exile.

καταλαμβάνω, I seize upon, comprehend, overtake, discover. (*Catalepsy.*)

καταστρέψω, I overturn; *mid.*, subdue. (*Catastrophe.*)

καταφρονέω, I think slightly of, despise; think arrogantly; fix thoughts on.

κατέστην, *see* καθίστημι.

κάω = καίω, 328 e.

κείμαι, κείσομαι, 405, 2, used as pass. for τίθημι, I am laid, lie, lie down.

κελεύω, εύσω, 421, 20, I urge on, command; beseech urgently. (*Celerity.*)

Κελτοί, the Celts.

κενός, ἡ, ὁν, empty; vain. (*Centaph.*)

κέντρον, τό, a spike, sting, goad, lit. a point. (*Center.*)

κεράννυμι, 407, κεράτω, 439, 1, I mix, mingle; blend, temper. (*Crusis.*)

κέρας, κέρατος or κέρως, τό, a horn; the wing of an army. (*L. cornu, rhino-ceros.*)

κέρδος, εος, τό, gain. (*L. cerdo.*)

κεφαλαιον, τί, a neuter adj. used as subst., lit. the chief thing, sum of the matter, completion; *adv.*, 552, to sum up.

κεφαλή, ἡ, L. *caput, head.* (*Acephalous.*)

κῆρυξ, υκος, ὁ, 454 R. b, a herald. Cf. κῆρυξ, 164.

κηνόσσω, ξω, 428, 2, I am, or act as, a herald; proclaim; N. T., preach.

κινδυνεύω, εύρω, I incur danger, venture; am likely to, exposed to, do so and so.

κίνδυνος, ὁ, danger, venture, experiment.

κινέω, ἥσω (κίω, I go), I set agoing. move; stir, rouse. L. *cicio.*

κισσός, or κιττός, δ. ivy.

κλαίω, κλαύσομαι, 434, 2, I weep, lament, deplore.

κλάω = κλαίω, 328 e.

κλείω, σω, 421, 15, I shut, close, L. *claudo.*

κλέπτης, ὁ, a thief; rogue, deceiver. (*Clepto-mania.*)

κλέπτω, ψω, 427, 9, I steal; cheat, deceive; act stealthily.

κλήρος, ὁ, a lot, portion; the clergy—as opp. to the laity.

κλίνω, νῶ, 433, 1, I make incline, bend, lay down. (*Clinic, L. clivus.*)

κλοπή, ἡ, theft, fraud. Cf. κλέπτω.

κοιμάω, ἥσω (κείμαι), I lull to,

rest or, sleep ; *mid.*, I fall asleep. (*Cemetery.*)

κοινός, *η, ὅν*, common ; public. (*Epi-cene.*)

κολάξω *ἰπω*, I prune, trim, keep in check ; chastise, correct.

κόλαιξ, *ακος*, *ό*, a flatterer.

κόλπος, *ό*, = L. *sinus*, a bosom, fold ; bay, *gulf*.

κόμη, *ή*, the hair, L. *coma*. (*Comet* = long-haired star.)

κομίζω, *ἴσω* or *ιώ*, I fetch, redeem ; bring ; *mid.*, get back for myself, recover.

κόπτω, *ψω*, 427, 10, I strike, knock, cut ; *mid.*, beat myself, bewail, *τινί*, 544 a. Cf. L. *plango*. (*Comma, chop, Fr. coupon.*)

κόραξ, *ακος*, *ό*, a crow, raven, L. *corvus*. (*Croak.*)

κοσμέω, *ήσω*, I set in order ; adorn.

κόσμος, *ό*, order, ornament ; the world, as opp. to *chaos*. (*Cosmetic, cosmo-politan.*)

κρατέω, *ήσω*, I am strong, master of ; prevail, become master of, *τινός*, 581 ; defeat, *τινά*. Cf. *κράτος*.

κρατήρ, *ήρος*, *ό*, a mixing vessel, bowl ; *crater*.

κράτιστος, *η, ον*, 223, strongest, best.

κράτος, *εος*, *τό*, strength, power, sway. (*Demo-cracy, hard.*)

κρείστων, *ον*, 223, stronger, superior, better.

κρίνω, *νό*, 433, 2, I discern, judge, L. *cerno*.

κρίσις, *εως*, *ή*, a discriminating ; judgment, decision. (*Crisis.*)

κριτής, *ό*, a discerner, judge. (*Critic.*)

κρυπτός, *ή, ὄν*, 398, hidden, secret.

κρύπτω, *ψω*, 427, 11, I conceal, hide. (*Crypt, apo-crypha.*)

κτάομαι, *ήσομαι*, 319b, 39 3 R., I acquire ; *ρῆ*, 712, possess.

κτείνω, *ενώ*, 433, 4, I kill, slay.

κτείς, *κτενός*, *ό*, 156 c, a comb ; rake, harrow.

κτήμα, *ατος*, *τό*, an acquisition ; plur., possessions. Cf. *κτίσμαι*.

κτήσις, *εως*, *ή*, an acquiring, possessing.

κύβος, *ό*, L. *cubus*, cube ; a die.

κύκλος, *ό*, a circle ; wheel. (*Cyclone, en-cyclo-pædia.*)

κύκνος, *ό*, L. *cycnus*, a swan.

κύμη, *ατος*, *τό*, a swell, esp. of the sea ; a wave, surge.

κύριος, *α, ον*, also *ος, ον*, having power over, authorized ; valid, regular. *δ κύριος*, master ; N. T., Lord. (*Kirk, church.*)

κύων, *κυνός*, *ό, ή*, 202, 9, L. *canis*, a dog, bitch. (*Pound, cynic.*)

Δ

λαγχάνω, *ἔλαχον*, *εἰληχα*, 437, 3, I obtain by lot, *τι* ; get a share, *τινός*, 574.

λακεδαιμόνιος, *α, ον*, *Lacedaemonian*.

λαμβάνω, *ἔλαβον*, *εἰληφη*, 437, 4, I take, receive, obtain. (*Di-lemma.*)

λαμπάς, *άδος*, *ή*, a torch, *lamp*.

λαμπρός, *ά, ὁρ*, 471, bright, clear, brilliant.

λαίπω, *ψω*, I shine, am clear or illustrious.

λαυθάνω, *λήσω*, *ἔλαθον*, 437, 5, I escape notice ; *mid.*, escape myself, forget, *τινός*, 576. L. *lateo*.

λέγω, *ξω*, *εῖλοχα*, 424, 15, I lay, arrange ; gather ; say, tell.

λείπω, *ψω*, *ἔλιπον*, 292, I leave, leave behind ; *pass.*, am left behind, fail. L. *linquo*.

λέξις, *εως*, *ή*, a speaking, way

of speaking, diction. (*Lexicon.*) Cf. λέγω.
 λέων, οὐρος, ὁ, L. *leo*, a lion.
 λεώς, ώ, ὁ, Att. *for* λαός, people.
 (*Lacity, lewd.*)
 λήθη, ἡ (λανθάνω), forgetfulness, lit. a forgetting. (*Lethargy.*)
 λίθος, ὁ, stone, a stone. (*Lithograph.*)
 λιμήν, ἔνος, ὁ, a harbor, haven.
 λιγίζομαι, ἴσομαι, Att. *ιοιμαι*, I count, reckon.
 λόγος, ὁ, word, speech, reason.
 (*Logic.*) Cf. λέγω.
 λοιπός, ἡ, ὁν, 457 c, remaining, = L. *reliquus*; τοῦ λοιποῦ, 591; τὰ λοιπά, for the rest, hereafter, 552. Cf. λείπω.
 λύω, σω, L. *lavo*, I wash, bathe. (*Lotion.*)
 λύκος, ὁ, L. *lupus*, a wolf.
 λυπέω, ἥσω, I give pain to, vex, distress.
 λύπη, ἡ, pain; grief, distress.
 λυπηρός, ἀ, ὁν, 471, grievous, troublesome.
 λύρα, ἡ, a lyre, L. *lyra*.
 λύσις, εως, ἡ, a loosing, release. (*Ana-lysis.*)
 λύω, σω, 268 b, L. *luo*, I loose, set free; mid., I get loosed, ransom.
 λώστος, ἡ, ον, 223, best.
 λώψων, ον, 223, better.

M

μάθημα, ατος, τό, a lesson, learning; pl., mathematics. Cf. μανθάνω.
 μάθησις, εως, ἡ, the act of learning, power of learning.
 μαθητής, ὁ, 459 a, a learner, disciple.
 μακάριος, α, ον, and ος, ον, blessed, happy.
 μακρός, ὁ, ὁ, long, far-stretch-

ing, far-distant; μακράν, 509
 b (a), 552, far. (*Mickle, L. magnus.*)
 μᾶλα, 227, very, exceedingly.
 μᾶλιστα, 552, cf. 227, most, especially.
 μᾶλλον, 222 R., comp. of μᾶλα, more, rather.
 μανθάνω, μαθήσομαι, 437, 6, I learn, perceive, understand.
 μανία, ἡ, madness, frenzy, mania.
 μάντις, εως, ὁ, a seer, prophet. (*Necro-mancer.*)
 μάρτυς, υρος, ὁ or ἡ, 202, 11, a witness. (*Martyr.*)
 μάτην, 552, in vain, at random.
 μάχη, ἡ, 457, a battle, combat, strife. (*Andro-mache.*)
 μάχομαι, μαχοιμαι, 422, 10, I fight, τινί, 602; dispute.
 μέγας, μεγαλη, μέγα, 219, 222, great, large.
 μέγεθος, εος, τό, greatness, size. (*O-mega, L. mag-nus.*)
 μέγιστος, η, ον, sup. of μέγας, greatest.
 μεῖσων, ον, 222 R., comp. of μέγας.
 μέλις, αινα, αν, 156 c, black, dark, gloomy. (*Melan-choly.*)
 μέλι, ιτος, τό, L. *mel*, honey.
 μέλισσα, ἡ, a bee. (*Melissa.*)
 μελλω, μελλήσω, 422, 12, I am on the point, hesitate; intend, purpose.
 μελῶ, μελήσω, 422, 11, I am a care; mostly *impers.*, μέλει, etc., there is a care, τινός, 576.
 μέμνημαι, see μιμνήσκω.
 μέμφομαι, φομαι, I blame, upbraid. (*Momus.*)
 μέν, 862 a, used chiefly as the herald of δέ; sense often best given by the tone of anticipation.

μέντοι, 864, certainly ; yet, however.	μιμέομαι, ἡσομαι, I <i>imitate, mimic</i> ; cf. 415.
μένω, μενῶ, μεμένηκα, 422, 13, L. <i>maneo</i> , I <i>re-main</i> , await.	μιμησις, εως, ἵ, <i>imitation, mimicry</i> .
μέρος, εος, τό, a part, share. Cf. μοίρα.	μιμησκω, μνήσω, 444, 6, I <i>remind</i> ; <i>mid.</i> , I <i>re-member</i> , τινός, 576 ; cf. 712. L. <i>memini</i> .
μέσος, η, ον, 221 c, L. <i>medius</i> , <i>middle</i> , between. (<i>Meso-potamia</i> .)	μισέω, ἡσω, I <i>hate</i> . (<i>Misanthropy</i> .)
μετά, 643–45, in the <i>midst</i> , between, after ; by means of. (<i>Meta-phor.</i>)	μισθ.ος, ὁ, <i>reward, pay</i> .
μετα-β.λλω, I <i>change, used trans. and intrans.</i>	μισθώω, I <i>let out, lease</i> ; <i>mid.</i> , <i>hire, retain at a price</i> .
μεταγιγνώσκω, I <i>change my mind, repeal, repent, lit. ascertain after or too late.</i>	μνήμη, ḥ, <i>memory, re-membrance</i> . (<i>Mnemonics</i> .)
μεταδίδωμι, I <i>give a share of, τινός</i> , 574.	μοῖρα, ḥ, 130 Exc. 3, a portion, lot, fate. (L. <i>mortus</i> .)
μεταλαμβάνω, I <i>get a share of, τινός</i> , 574.	μαλείν, see βλάστικα, 445, 2.
μετέχω, I <i>partake of, have a share in, τινός</i> , 574.	μολις, hardly, with difficulty.
μέτριος, α, ον, moderate, temperate, reasonable.	μόνος, η, ον, alone, single ; <i>adv.</i> , 552, only. (<i>Mono-tony</i> .)
μέτρον, τό, a measure, rule, standard. (<i>Meter.</i>)	μορφή, ḥ L. <i>forma, form, shape, figure</i> .
μῆ, 832, = L. ne, not.	μούντα, ḥ, L. <i>Musa, muse</i> . (<i>Musie.</i>)
μηδείς (εἰς), μηδεμία, not even one, no one ; <i>adv.</i> , 552, not at all.	μῦθος, ὁ, a tale, <i>myth</i> .
μηδέ, but not, and not ; not even. Cf. <i>neque</i> ; also 858.	μυθώδης, ες, fabulous. Cf. <i>cīdos</i> .
μηκέτι, no longer, no further.	μυριάς, ἀδος, ḥ. <i>the number 10,000, a myriad</i> .
μήποτε. lest ever.	μύριοι, αι, α, 257, ten thousand. Cf. <i>μυρίος, a, or, with collective nouns</i> .
μῆν, 864, yea, truly.	N
μῆν, μηνός, ὁ, L. <i>mensis, month</i> . (<i>Moon.</i>)	ναι, 545, <i>adv. of strong affirmation, L. nae, yea, verily.</i>
μηνώ, σω, I <i>disclose ; inform</i> .	ναῦς, νεώς, ḥ, L. <i>navis, a ship, man-of-war</i> .
μήτηρ, ρίς, ḥ, L. <i>mater, mother</i> . (<i>Metro-polis</i> .)	ναύτης, ὁ, 459, L. <i>nauta, a seaman, sailor</i> .
μηχανή, ḥ, L. <i>machina, a contrivance, instrument</i> .	ναυτικός, ḥ, ὁν, <i>naval</i> ; τὸ ναυτικόν, the <i>navy, fleet</i> .
μία, see εἰς.	νεανίας, ὁ (νέος), a youth, young man. (<i>Neo-phyte</i> .)
μίγνυμι, μίξω, 442, 7, L. <i>mixeo, mix, mingle</i> .	νεκρός, ἄ, ὁν, <i>dead</i> ; ὁ νεκρός, a dead body. (<i>Necro-mancer</i> .)
μικρός, ἄ, ὁν, 223, 3, small, short. little. (<i>Micro-scope</i> .)	

νέκταρ, αρος, τό, nectar, the drink of gods. (*Nectarine.*)

νέμω, νεμώ, 422, 14, I assign, distribute; pasture. (*Nemesis.*) Cf. *ιομος.*

νέος, α, ον, L. *nonus, new.*

νέότης, ητος, ἡ, 464 a, youth, freshness, rashness. (*Novitias.*)

νεύω, σω, L. *nuo, I nod, promise.*

νεφέλη, ἥ, L. nebulu, a cloud.

νεω, νευσοίμαι, 426, 2, L. *no, I swim.*

νῆσος, ἡ, island. (*Peloponnesus.*)

νικάω, ἡσω, I conquer, prevail, win.

νικη, ἡ, victory, conquest. (*Nicho-las.*)

νομείς, ἔως, ὁ, herdsman, distributor. (*Nomad.*)

νομίζω. ἵσω or ἴω, I hold, or practise, as usage; think, consider.

νόμος, ὁ, usage, privilege, law. (*Astro-nomy.*) Cf. *νέμω.*

νόσος, ἡ, sickness, disease, affliction.

νοσ-ώδης, ες, diseased, unwholesome. Cf. *εῖδος.*

νός or νοῦς, ὁ, mind, purpose, resolve.

νύμφη, ἡ, L. *nymphha, nymph,* bride.

νῦν, L. *nunc, now; as attrib.,* 492 f, modern, recent.

νίξ, νυκτός, ἡ, L. *nox, night;* by night, 591.

νῶι, see εγώ, we two, us two. (L. *nos.*)

Ξ

ξένος, ὁ, guest, stranger, mercenary. (*Eu-xine.*)

ξύλον, τό, wood, timber.

ξύν or σύν, L. *cum, with.* (*Sympathy.*)

Ο

ό, ἥ, τό, the.

όμεν—ό δέ, the one—the other, 525 a.

ογδόης, η, ον, eighth. (*Octagon.*)

οὐδε, ηδε, τοδε, = L. hic, this by me.

δδός, ἥ, way, path, street, journey. (Meth-od, Ex-odus.)

οδόντις, ὄντος, δ, 156 c, L. dens, tooth. (Mast-odon.)

Οδυσσεία, ἡ, the story of Ulysses, the Odyssey.

Οδυσσεύς. ἕως, ὁ, Ulysses. Cf. *Prim. Phil.*, App. 2, i.

οἴθεν (οἰς), 250, whence = L. unde.

οἱ (οἱ), 250, whither = L. quo.

οἶδα, 409, 6, I know, 712. (L. video; wit, wot.)

οἴκαδε (οἴκος), homeward, home.

οἴκεω, ἡσω, I inhabit, possess; intr., live, dwell. (Par-ochial, di-oceze.)

οἴκιν, ἡ, house, dwelling, household.

οἴκιζω, ἵσω or ἴω, I colonize, found, settle.

οἴκοθεν, from home.

οἴκοι, 205, 95 b, at home.

οἴκος, ὁ, house, family. (L. *vicus, Nor-wich.*)

οἴκτείρω, -τερῶ, I pity.

οἴκτος, ὁ, pity, compassion.

οἴμαι, I suppose, think, suspect.

οἶνος, ὁ, L. *vinum, wine.*

οἴμαι, see οἴμαι, 422, 15.

οἶος, α, ον, 814, = L. qualis, of such a kind as.

οἴχομαι, οἰχήσομαι, οἴχωκα, I am gone. Cf. *ηκω.*

οἴκτω, L. octo, eight.

οἰλίγος, η, ον, 223, 4, little, few, small. (*Olig-archy.*)

δλλυμι, δλω, δλεσα, 442, 8, I destroy, lose; <i>mid.</i> , perish, die; δλλα, 417, am ruined. (<i>Apollylon.</i>)	όπότερος, a, or, whichever of the two.
δλος, η, ov, entire, whole. (L. <i>sol-lus, sol-idus</i> ; <i>Cath-olic,</i> <i>holo-caust.</i>)	όπου, wheresoever; in <i>ind.</i> <i>ques.</i> , where.
δλως, entirely, wholly, in short. δμιλέω, ήσω, I associate with, encounter, am engaged in, τινι, 602. (<i>Homily.</i>)	όπως, however; in <i>ind. ques.</i> , how. Cf. 876, 3.
δμνυμι, δμοῦμαι, 442, 9, I swear, affirm with an oath.	όράω, δψιμαι, είδον, 450, 4, I see, look at, take heed. (<i>Pan-orama, be-ware.</i>)
δμοις, a, ov, also us, ov, L. <i>simili-</i> <i>lis</i> , like, <i>similar</i> . (<i>Homoeo-</i> <i>pathy.</i>)	όργανον, τό, an instrument, tool. (<i>Organ.</i>)
δμολογέω, ήσω, I hold the same language, agree; τι τινι, 547 c, 602. (<i>Homologous.</i>)	όργη, ή, feeling, passion, wrath. (<i>Orgies.</i>)
δμων, 602 b, together, together with. Cf. ἀμα.	όρθος, ή, ov, upright, straight. (<i>Ortho-dox.</i>)
δμως, nevertheless; in <i>orig. but</i> <i>rarer sense of alike</i> , δμώς, 112. Cf. 864.	όρθως, ώσω, I set straight, set up, restore.
δναιρ, 201 b; in a dream, 552. δνειδος, ενι, τό, reproach, a re- proach.	όρκω, ισω or ιω, I divide or separate, define, bound. (<i>Horizon.</i>)
δνίημι, δνήσω, 403, 6, I benefit, help; <i>mid.</i> , receive help.	όρκος, δ, an oath. (<i>Ex-orcise.</i>)
δνομι, ατος, τό, L. <i>nomen, name.</i> (<i>Syn-onym, onomato-poeia.</i>)	όρνιτς, ιθος, δ, ή, a bird.
δνομάζω, ασω, I name, speak of. (<i>An-anonymous.</i>)	όρος, δ, a boundary, limit, measure. (L. <i>sors.</i>)
δνος, δ, ή, an ass.	όρος, ενι, τό, mountain. (<i>Oread.</i>)
δνυξ, υχος, δ, nail; plur., talons. (<i>Onyx, L. unguis.</i>)	όρύπσων, ιξω, δράμυχα, 428, 4, I dig, dig up or through.
δξν, ειν, ί, sharp, vehement. (<i>Oxygen, par-oxysm.</i>)	ός, ή, ο, who, which, what, that. ός, ή, ιν, 238 R., L. <i>suis</i> , his, hers.
δπλίτης, δ, a hoplite, heavy- armed soldier.	όστιος, a, ov, hallowed, holy.
δπλον, τό, tool, weapon; plur., arms, camp. (<i>Pan-oply.</i>)	όστος, η, ov, L. <i>quot</i> , quantus; as great as, as many as; οσον ον, all but.
δπόθεν, whencesoever; in <i>ind.</i> <i>ques.</i> , whence.	όστερ = ος, 850, 3. Cf. 5 a ² .
δποι, whithersoever; in <i>ind.</i> <i>ques.</i> , whither.	όστερν, οστιν, τό, L. os, a bone.
δπότε, whenever; in <i>ind. ques.</i> , when.	όστις, ήτις, έτι, one who, who- ever. Cf. 5 a ² , 113 R. fin.
	ότε, when, while, at the time when, 877.
	ότι (όστις) 868, = L. quod, that, because.
	οι, οικ, οιχ, 80 a, 103, not.
	οιν (οι), of him, etc., 668; where, 590.
	ονδαμον, nowhere; ονδαμώς, in no way.

οὐδέ, 858, and not, not even, = L. <i>ne</i> —quidem.	παιδεύω, εύσω, I rear, instruct, educate.
οὐδείς, οὐδεμία, οὐδέν, cf. 255, 121 R., no one; cf. 848 a.	παιδιά, ἡ, child's play, sport.
οὐδέποτε or οὐποτε, never.	παίζω, παιξομαι, 431, 4, I sport, play.
οὐκ, see οὐ.	παῖς, παιδός, ὁ, ἡ, 160 c, child, boy, girl.
οὐκέτι, no longer.	παλᾶι, of old, long ago.
οὐκοῦν, 866 a, not therefore—esp. in ques.	παλαιός. ἀ, ὅν, 221 b, ancient, of olden time. (<i>Pulæ-ontology</i>)
οὖν, 866, therefore, then.	παλάιν, back, backward, again. (<i>Pulim-psest.</i>)
οὐποτε = οὐδέποτε.	παν-δημεί, in a body, “en masse.” Cf. δῆμος.
οὐπω, not yet.	πανταχῇ, every way, everywhere. Cf. 608.
οὐρανός, ὁ, heaven.	πανταχοῦ, everywhere. Cf. 590 a ² .
οὖς, ὥτος, τό, 202, 13; 160 c, ear, L. <i>auris</i> .	πανταχόθεν, from all sides.
οὔτε—οὔτε, 859, neither—nor.	πάντως, by all means, wholly.
οὔτος, αὐτή, τοῦτο, this, that by you, = L. <i>iste</i> .	πάνυ, exceedingly, altogether, quite.
οὗτως or οὕτω, 80, thus, so.	παρά, 646–48, beside. (<i>Pural-let.</i>)
οὐχ = οὐ.	παρα-βαίνω, I step beside or beyond, transgress.
ὁφεῖλω, ὁφεῖλητα (ἀφελον, 721 b), 432, 12, I owe, am bound, ought.	παρα-βιλλω, I cast beside or side by side; compare. (<i>Purable.</i>)
ὁφθαλμός, ὁ, the eye. (<i>Ophthalmia.</i>)	παρά-δαιος, ον, 648 e, beyond reckoning, surprising. (<i>Pur-adox.</i>)
ὅφις, εως, ὁ, a serpent, snake. (<i>Ophidian.</i>)	παρα-καλέω, I call for; call to, cheer on, encourage. (<i>Pur-plete.</i>)
ὅφλιτκίνω, ὁφλήσω, ὁφλον, 436, 11, I incur.	παρα-πλέω, I coast alongside or near.
ὅφρις, ὑνος, ὑνος, ἡ, the brow.	παρ-ειμι, I am beside, am present.
ὅχλος, ὁ, a throng, crowd, mob.	παρ-έρχομαι, I pass beside or by.
ὅψις, εως, ἡ, sight, appearance; view. (<i>Optical, Cycl-ops.</i>)	παρ-έχω, I hold beside, have at hand; furnish, afford, render.
II	
πάγος ὁ, a firm-set rock, peak, hill. (<i>Areo-pagus.</i>) Cf. πήγυντι.	παριθενος, ἡ, virgin, maid. (<i>Pur-thenon</i> —temple of the virgin.)
πάθος, εος, τό, experience, passion, suffering. (<i>Puthos.</i>) Cf. πάσχω.	
παιδεία, ἡ, 460 c, the rearing of a child, education. (<i>Cyclo-pædia.</i>)	

Πάρις, ιδος, ὁ, Paris, son of Priam.

πᾶς, πᾶσα, πᾶν, 161, all, every, whole, 537. (Pan-oply.)

πάσχω, πέισομαι, ἔπαθον, πέπονθα, 447, 13, L. patior, I suffer, = pass. for ποιέω.

πατέω, ἡσω, I tread, trample on. (Peri-patetic, path.)

πατήρ, τρός, ὁ, L. pater, father. (Putri-arch, patr-onymic.)

πατρίς, ιδος, ἡ, fatherland, country. (Patriot.)

παύω, σω, 421, 19, I stop, make cease; mid., cease, pause.

παχύς, εῖα, ύ, stout, fat. (Puchy-dermatous.)

πείθω, σω, 295 (πέποιθα, 417, I trust), I persuade, prevail on; mid., yield, obey, believe, τινί, 595 b. (Faith.)

πείσομαι, see πάσχω.

πέμπω, ψω, πέπομφα, 424, 17, I send.

πεμπτής, ἡ, ὄν, fiftieth; 552, fiftily.

πένης, ητος, ὁ, 218, 220, a poor man.

πενία, ἡ, poverty, penury.

πεντάκις, five times.

πέντε, L. quinque, five. (Pentameter.)

πεντήκοστός, ἡ, ὄν, fiftieth. (Pentecost.)

περί, 649–51, around. (Period, peri-phrase.) Cf. 313^a.

περι-βάλλω, I cast around, surround, invest.

περι-γίγνομαι, I am around, encompass; overcome, survive; of things, accrue.

περι-πατέω, I walk around or about. (Peripatetic.)

περι-ποιέω, I keep safe, save up; mid., compass, win.

Πέρσης, ὁ, 135^a, a Persian.

πέσσω, ψω, 429, 1, L. coquo, I cook, digest. (Dys-peptic.)

πέτρομαι, πτήσομαι, 424, 19, I fly, speed. (L. penna, feather.)

πέτρα, ἡ, rock, a crag. (Peter, petri-fy.)

πηγή, ἡ, a spring; source, origin.

πήγυνμι, ἐπάγγη, 442, 12 (πέπηγα, 417, am fixed), I fix; pass., become stiff, freeze. (L. pango, peg.)

πῆχυς, εως, ὁ, the fore-arm = a cubit.

πίμπλημι, πλήσω, 403, 7, L. -pleo, I fill, τινός, 575. Cf. πλήρης.

πίνω, πίομαι, πέπωκα, 435, 4, I drink. Cf. 574 ε; 416, 7.

πίπτω, πεσοῦμαι, πέπτωκα, 449, 4, I fall; fall down or upon. (Symptom.)

πιστεύω, σω, I trust, believe, τινί, 595 b. Cf. πείθω.

πιστις, εως, ἡ, 460 a, faith, belief, trust.

πλανίω, ἡσω, I lead astray; mid., wander. (Planet.)

πλάσσω (-ττω), πλάσω, 430, 6, I mold, form. (Plastic, plas-ter.)

πλατύς, εῖα, ύ, flat, broad, L. planus. (Plate, plati-tude.)

Πλάτων, ωνος, ὁ, Plato.

πλείων, ον, or πλεω', more; πλείστος, η, ον, most. (Pleonasm.) Cf. πολύς, 223, 5.

πλέκω, ξω, 424, 20, I twine, weave, L. plucc.

πλέον, see πλείων.

πλέω, πλεύσομαι, 426, 3, I sail, float. (L. fluo.)

πληγή, ἡ, a blow. (L. plaga, plague.) Cf. πλήσσω.

πλήθος, εος, τό, a multitude, mass. (L. plebs, plethora.)

πλήρης, ει, full, τινός, 584 b; full, complete. (L. plenus, plenty.)

πληρώω, ὡσω, I make full, fill, satisfy. Cf. *πίμπλημι*.

πλήστω (-ττω), ξω, 428, 5, I strike, smite, wound. (L. *plango*, *apo-plaxy*.)

πλούσιος, α, ον, rich, wealthy. **πλοῦτος, ο,** wealth, riches. Cf. *Πλούτων*, *Pluto*.

πνέυμα, ατος, τό, breath, spirit; wind. (*Pneumatics*.)

πνέω, πνεύσομαι, 426, 4, I breathe, blow.

πόθεν, whence? 105 b.

ποῖ, whither? 105 b.

ποιέω, ἡσω, I make, do; *mid.*, cf. 690, esteem.

ποίημα, ατος, τό, anything made, deed; *poem*.

ποίησις, εως, ἡ, 454, R. a, a making; *fiction*, *poetry*, *poe-sy*.

ποιητής, δ, 459 a, a maker, *poet*.

ποιμήν, ἔνος, δ, herdsman, shepherd. Cf. L. *pastor*.

ποινή, ἡ, L. *poena*, requital, punishment. (*Pain*.)

ποίος, α, ον, L. *qualis*, of what kind. Cf. 105 b.

πολέμιος, α, ον, also *ος*, *ον*, belonging to war, hostile, *pole-mic*.

πόλεμος, δ, war, fight.

πολίς, εως, ἡ, state, city-state.

πολιτεία, ἡ, citizenship; *polity*, administration.

πολίτης, δ, 459 a, citizen.

πολλάκις, often.

πολλαχοῦ, in many places.

πολύς-πολλή, πολύ, 223, 5, much; plur., many; **πολύ, ον τὸ πολύ,** 552 a, much, for the most part. (L. *plus*.)

πολυ-πράγμωι, ον, busy in many things, bustling, meddlesome.

πομπή, ἡ, 457 c, a sending; escort, procession. (L. *pom-pa*, *pompous*.)

πονηρός, ἀ, ὁν, 471, causing pain, troublesome, wicked.

πόνος, ὁ, toil, task, work.

Ποσειδῶν, ὄνος, ὁ, 172 b, 175 c, *Poseidon* = L. *Neptune*.

πόσος, η, ον, L. *quantus*, *quot*, how great, how many? Cf. 105 b.

ποταμός, δ, river, stream. (Hippopotamus.) Cf. st. *πο* of *πίνω*.

πότε, when? Cf. 105 b.

πότερον = L. *utrum*, whether?

Cf. 831. *Often only the sign of a question.*

πότερος, α, ον, = L. *uter*, which of two, whether?

ποτόν, τό, drink, a drink. (L. *potum*, *potion*.) Cf. *πίνω*.

πού, where? Cf. 105 b.

πούς, ποδός, δ, 170, L. *pes*, *foot*. (Anti-podes.)

πρᾶγμα, ατος, τό, something done, fact, affair. (*Pragmatic*.)

πρᾶξις, εως, ἡ, a doing; *practice*, action.

πρᾶσσω (-ττω, 41), ξω, 428, 6, I practise, do; *lit.* I pass through; hence, finish, achieve.

πρέσβυτος, εως, δ, 186; 202, 15, an old man; *pl.*, ambassadors, chiefs. *The sing. is usually found in adj. sense.*

πρεσβύτερος, α, ον, elder. (Presbyter, priest.) Comp. fr. *πρέσβυς*.

πρίν (fr. *πρότον* ?), 878, sooner, before. (L. *prior*.)

πρέπει, it befits.

πρό, 625, L. *pro*, *before*.

προ-βαίνω, I step forward, advance; *causal in fut. and 1st aor.*, 416, 2.

πρίβατον, τό, cattle, esp. sheep.

προ-δίδωμι, L. *proto*, I give forth, betray.

προ-έχω, I hold before or in preference to; *intr.*, 684 a, am before, surpass, *τινός τινι*, 581, 609.

προ-λέγω, I foretell, proclaim, profess.

πρός, 652-54, *lit.* in front of. Cf. **πρό**.

προσ-αγορεύω, I address, call. Cf. 450, 8 a.

προς-βάλλω, I throw to or upon, attack, *τινί*, 605.

προς-ήκω, I have come to, am at hand, belong to; *impers.*, it belongs to; befits.

προς-τίθημι, I put to, add, bestow, consign to.

πρότερος, *a.* *ον*, 224, = L. prior, former, earlier; 552, formerly.

προφήτης, *δ.* prophet, interpreter—*esp.* of will of the gods.

πρώτος, *η.* *ον*, 224, foremost, first; 552, at first. (*Proto-type.*)

πταιώ, *σω*, ἐπταιπμαι, ἐπταιπθην; *intrans.*, I stumble, misstep; *trans.*, I make stumble.

πτήσω, *ξω*, 428, 7, *intrans.*, I crouch, cower; *trans.*, I scare, alarm.

πυνθίνομαι, *πείσομαι*, ἐπυθόμην, 437, 7, I inquire, learn; hear of, *τινός*, 576.

πῦρ, *πυρός*, *τό*, 161, 199, *fire*, flame. (L. *uro*, *bustum*; *pyro-technic.*)

πω, 105 b, hitherto, yet.

πωλέω, *ήσω*, I sell. (*Mono-poly.*)

πῶς, how? Cf. 105 b.

P

ῥάβδος, *ἥ*, a stick, wand. (*Rap.*)

ῥάδιος, *α.* *ον*, also *ος*, *ον*, 223, 7, easy; complaisant.

ῥάων, ον; *ῥάστος*, *η*, *ον*. *Comp.* and super. of *ῥάδιος*.

ῥάψῳδία, *ἥ*, recital of Epic poetry, *rhapsody*.

ῥάψῳδός, *ό*, minstrel, *rhapsodist*.

ῥέω, *ρήσομαι*, ἐρρένην, 426, 5, L. *ruo*, I flow, stream, *trans.* and *intrans.* (*Dia-rhēta.*)

ῥήγνυμι, ἐρράγην, 442, 14 (*ἐρρώγη*, 417), I have burst forth), I break, shatter. (*Wreck, cata-ract*, L. *frango.*)

ῥῆμα, *ατος*, *τό*, a word, phrase, expression.

ῥήτωρ, *ορος*, *ό*, 459 a, an orator, pleader; *rhetorician*, L. *rhe-tor*.

ῥίπτω, *ῥίψω*, 43, 293, I hurl, cast, cast out, utter.

ῥίς, τινός, *ἥ*, the nose; *plur.*, nostrils. (*Rhino-ceros.*)

ῥόδον, *τό*, a rose. (*Rhodo-dron.*)

ῥώννυμι, *ῥώσω*, 441, 2 (*ἐρρώμαι*, am strong, 712), I strengthen, confirm. (L. *Robur.*)

Σ

σάλπιγξ, *ιγγος*, *ἥ*, a trumpet, trumpet-call.

σάρξ, *κοις*, *ἥ*, flesh; *pl.*, body, muscles. (*Sarco-phagus.*)

σαφής, *ές*, clear, certain. (L. *sepio.*)

σβίννυμι, *σβέσω*, 440, 3 (*ἐσβην*, *ἐσβηκα*, 416, went out, am extinguished), I quench, extinguish, quell. (A. *sbes-tos.*)

σεντοῦ or **σαντοῦ**, reflex. of 2d pers., 235, of thyself.

σέβω, *ψω*—com. *σεβομαι*, etc.—I worship, reverence; am religious. (*Sebasto-pol.*)

σείω, *σω*, 421, 17, I shake,

brandish; annoy. (L. *sistrum*.)

σελήνη, *ἡ*, the moon.

σημαίω, *ανά*, I signal, signify.

σημεῖον, *τό*, a sign, trace, signal, ensign.

σήμερον, to-day.

σθένω, *εος*, *τό*, strength, might, prowess. (*Calli-sthenics*.)

σιγάω, *ήσομαι*, 379, I am silent, keep silence.

σιγή, *ἡ*, silence.

σίτος, *ό*, 200, corn, grain, food. (*Para-site*.)

σκέπτομαι, etc., 427, 16.

σκέψις, *εως*, *ἡ*, an examining, consideration. (*Skeptic*.)

σκηνή, *ἡ*, tent, stage; *plur.*, camp. (L. *scena*, *scene*.)

σκῆπτρον, *τό*, 462, something to lean on, staff, scepter.

σκήπτω, *ψω*, 427, 17, *trans.*, I prop; hence, let fall upon, press upon, hurl.

σκιά, *ἡ*, shadow, shade. (L. *scirurus*=shadow-tail, *squirrel*.)

σκοπέω, cf. *σκέπτομαι*, *σκέψομαι*, 427, 16, I look at, contemplate, consider.

σκοπός, *ό*, *ἡ*, 457 c, a watchman, guardian; aim, mark. (*Scope*, *tele-scop^e*.)

σκότος, *ό*, 197, darkness, gloom.

σκώπτω, *ψουμαι*, 427, 18, I mock, jeer, scoff at; jest.

Σκύθης, *ό*, 135, a *Scythian*.

σός, *ή*, *όν*, L. *tuis*, thy, thine. Cf. Doric *τεΐς*.

σοφία, *ἡ*, cleverness, skill, wisdom. (*Philo-sophy*.)

σοφιστής, *ό*, 459 a, one who is clever, wise; a sophist.

σοφός, *ή*, *όν*, clever, cunning; wise. (*Sage*, Fr. *savant*.)

Σπαρτιάτης, *ό*, 467 b, a *Spartan*.

σπείρω, *ερῶ*, 432, 16, I sow, scatter like seed, disseminate. (L. *spargo*; *sparse*, *sporadic*.)

σπερμα, *ατος*, *τό*, seed, sp. rm.

σπεύδω, *σω*, *έσπευσμαι*, I urge on, press on, *trans.* and *in-trans.*; strive after.

σπουδή, *ἡ*, earnestness, zeal, haste. (*Study*.)

σπουδαῖος, *α*, *ον*, serious—of pers. and things; zealous, earnest.

στάσις, *εως*, *ἡ*, a standing, *status*; faction, sedition. (*Apostasy*.)

στέλλω. *στελῶ*, *έσταλην*, 290, I get ready, fit out, despatch; *mid.*, get ready, set out. (*Apo-stle*, *epi-stle*.)

στερέω, *ήσω*, 447, 7, I deprive, bereave, rob, *τινά τινος*, 580.

στέφανος, *ό*, a crown, wreath. (*Stephen*.)

στεφανώ. *ώσω*, I crown, enwreath; *mid.*, get a crown.

στούν, *ή*, 125 c, Exc., a porch. (*Stoic*.)

στολή, *ή*, 457 a, L. *stola*, equipment, attire. (*Stole*.) Cf. *στέλλω*.

στόμα, *ατος*, *τί*, the mouth; an outlet or entrance. (*Chrysostom*.)

στορίεννυμι, *έτω*, 440, 4, I spread, spread out, *strew*, L. *sterno*. Cf. *στρατός*.

στρατεία, *ή*, 460 c, armament, campaign, expedition.

στρατεύω, *έντω*, I make an expedition, take the field, march.

στρατηγός, *ό*, 457 c, leader of an army, general. (*Strategic*.)

στρατιώτης, *ό*, a soldier.

στρατός, *ό*, an encamped army—in the field, an army.

στρέφω, *ψω*, *έστροφα*, 424, 23, I twist, turn, wheel,—often *intrans.*

στροφή, ἡ, 457 c, a turning, twisting. (*Cata-strophe.*)

στρώνυμοι, στρώσω, etc., same as στρένυμοι.

σύ, thou, L. *tu*.

συγγενής, ἐς, congenital, a-kin, related; plur., relations, kin.

συγγνωσκω, I come to an understanding with, excuse, forgive.

συμβίνω, I meet, agree with; *impers.*, it happens.

συμφέρω, I contribute, am of service; *impers.*, it profits, is expedient.

σύν or **ξύν**, 628, L. *cum*, with. (*Sym-path.*)

σύνειμι, I am with, live with.

συνίστημι, I set together, bring together, unite; *mid. and intrans.*, hold together, consist. (*System.*)

σύνοιδα, I am conscious.

σφαῖρα, ἡ, 130 Exe. 3, a ball, sphere.

σφιροειδής, ἔς, spherical, rounded. Cf. *εἶδος*.

σφάλλω, αλῶ, 432, 18, L. *fallo*, I trip up, overthrow, foil. (*Fall, fell.*)

σφεῖς, they. Cf. 668.

σφέτερος. a *ou*, their. Cf. 238 R.

σχεδόν, holding on to; hence, close to, nigh; almost, nearly. Cf. *ἔχω*.

σχῆμα, *ατος*, τό (ἔχω), figure, form; scheme.

σχολή, ἡ, leisure; work of leisure, place of leisure-work. L. *schola*, school; **σχολῆ**, 608, leisurely, slowly, scarcely.

σώζω, σώσω. 431, 5, I save, preserve, observe. (*So-crates*, L. *sos-pes.*)

σῶμα, *ατος*, τό, the body, carcass.

σωτήρ, ἥρος, ὁ, 172 b, 459 a, savior, deliverer, guardian.

σωτηρία, ἡ, safety, deliverance, salvation.

σώφρων, ον, 221 d, sound-minded, sensible, temperate. Cf. *σώζω*, *φρήν*.

T

τάλας, τάλαινα, τάλαρ, 156 c, suffering, wretched. (L. *tuli*, *tolero.*)

ταμίας, ὁ (τέμνω), one who cuts up and distributes, a dispenser, steward.

τάξις, εως, ἡ, arrangement, rank, tactics. (*Syn-tax.*) Cf. *τάσσω*.

ταράσσω (-ττω, 41), ξω. 428, 8, I stir, stir up, disturb.

τάσσω (-ττω), ξω, 428, 9, I arrange, appoint, charge; *mid.*, draw up.

ταῦρος, ὁ, L. *taurus* a bull.

ταῖτα, from οὐτος, αὐτη, τοῖτο, 239; these things, 679.

ταῦτόν, = τὸ αὐτό. 68 R. c, 234²; the same. (*Tautology.*)

τάφος, ὁ, burial, tomb. (*Epitaph.*) Cf. *θάπτω*.

ταχέως, adv. of *ταχύς*, quickly.

ταχός, εος, τό, speed. (*Tachygraphy.*)

ταχύς, εία, ύ, 222, quick, swift.

τε, L. *que*, and; τε—τε, τε—καὶ, both—and; τε καὶ = atque, 855.

τείνω, τενῶ, τέτακα, 433, 5, L. *tendo*, I stretch, ex-tend. (*Tension, thin.*)

τείχος, εος, τό, a wall—of a house or fort.

τεκμήριον, τό, proof, sure sign; opp. to *σημεῖον*.

τέκνον, τό, that which is born; bairn, child. Cf. *τίκτω*.

τελευτή, ἡ, a finish, end.

τελέω, τελέσω, 288, I finish, complete. Fr. st. τελεῖ.

τέλος, εος, τό, a completed thing, completion; 552, at last.

τέμνω, τεμῶ, 435, 9, I cut. (Atom, Epi-tome.)

τέρπω, ψω, ἐτάρπην, 424, 24, I delight, give pleasure to. (Terpsi-chore.)

τέσσαρες, a, four, L. quattuor. (L. tessera, tessellated.)

τεσσαράκοντα, forty, L. quadriginta.

τέταρτος, η, ον, fourth. (L. quartus, tetrarch.)

τετράκις, four times.

τέως, meanwhile, so long as.

τέχνη, ḥ, art. (Technical.)

τί (τις), 552, why; τι, in some respect.

τίθημι, θήσω, τέθεικα, 403, 2, I put, ordain. (Deem, thesis, theme.)

τίκτω, τέξω, τέτοκα, 327, I beget, bring forth, produce.

τιμάω, ḥσω, I honor, value, respect.

τιμῆ, ḥ, honor, esteem, value.

τιμός, a, ov, honored, esteemed, precious.

τίνω, τίσω, τέτικα, 435, 5, I pay a price, expiate; mid., get redress, punish, τινά, 544 a.

τίς, τι, L. quis, who, what?

τιτρώσκω, τρώσω, 445, 6, I wound, hurt, damage.

τιλήμων, ον, synonymous with τάλας.

ἔτλην, 408, 6, I endured, dared, held out. (L. (t)latus.)

τοι, in truth, verily, 852, 11.

τοι-νυν, therefore, further, 867.

τοῖος, cf. τοιόσδε and τοιοῦτος, 241, 247, = L. talis; such in kind, nature, or quality.

τόνος, ḥ, a straining or pitch-

ing—esp. of the voice; tone. (Tune, tonic.) Cf. τείνω.

τόξον, τό, bow; plur., bow and arrows. (In-toxicate.)

τόπος, ḥ, place, spot. (Topography.)

τοσούτος, τοσαῖτη, τοσοῖτο = L. tantus, tot; so many, so great. Cf. 241.

τότε, then; as attrib., of that time, former.

τράγος, ḥ, a goat. (Trag-edy.)

τράπεζα, ḥ, a table, meal. (Trapezium.) Cf. τετρα-, πέζα.

τρεῖς, τρία, L. tres, three.

τρέπω, ψω, ἐτραπον, τέτροφα, 424, 25, I turn—trans. and intrans.; mid., cf. 689 a, put to flight. (In-trepid.)

τρέφω, θρεψω, 424, 26, I nourish, cherish, maintain.

τρέχω, δραμοῖμαι, 450, 5, I run, hasten. (Trochaic.)

τριάκοντα, L. triginta, thirty.

τρίβω. ψω. 424, 27, I rub, grind down, wear out. (Trite, dia-tribe.)

τριήρης, ες, 179, triply furnished; as a subst., the three-banked (ship), a trireme.

τρίς, thrice; τρίτος, η, ον, third.

τρόπαιον, τό (neut. of an adj.), a trophy, L. tropaeum, a token of the rout (τροπή) of the enemy. Cf. τρέπω.

τρίπος, ḥ, a turn, manner, way. (Tropics, trope.)

τροφή, ḥ, 457 c, nourishment, maintenance. (A-trophy.) Cf. τρέφω.

Τρωικός, ḥ, ον, Trojan.

τρυχάνω, τεύξομαι, ἔτυχον, 437, 8, I hit, τινός—if the object is lifeless, 574; meet, gain, τινός, 574 c; intrans., happen—used both as pred. and copula.

τύμβος, ὁ, a *tomb*, L. *tumulus*.
 τύπος, ὁ, a blow, indentation,
 impression, outline, *type*.
 τύπτω, ψω, 427, 19, I beat,
 strike, smite, knock.
 τύραννος, ὁ, a *tyrant*, L. *tyran-*
 nus, absolute sovereign.
 τυφλός, ἡ, ὄν, blind; *of things*,
 dim, obscure.
 τύχη, ἡ, what one obtains
 (*τυγχάνει*) from the gods,
 good fortune; *hence*, for-
 tune, chance.

assume, suggest. (*Hypothe-*
 sis.)

ὗς, ὕρ, δ, ἡ, 121 R., L. *sus*, pig,
 sow. (*Swine*.)

ὗστατος, η, ον, 224 R., last, ut-
 termost.

ὗστερος, α, ον, later, latter; 552,
 afterwards.

ὕψος, εος, τό, hight, the top.
 (*Up*.)

ὕω, σω, 421, 11, I *wet*, send
 rain; ὕει, it (*Zeus*) rains.
 Cf. ὕδωρ.

Υ

ὑβρίζω, ισω or ιῶ, I run riot;
 insult, outrage.

ὑβρις, εως, ἡ, wanton violence,
 up-pishness, insolence; an
 outrage. (*Hybrid*, L. *super-*
 bis.)

ὑγίης, εις, sound, healthy, *vigor-*
 ous. (L. *vigeo*, *hygiene*.)

ὕδωρ, ὕδατος, τό, 167, water.
 (*Hydrant*, L. *unda*.)

νίος, ὁ, L. *filius*, a son. Cf.
 φύω.

ὑλη, ἡ, L. *silva*, wood, timber;
 stuff, matter.

ὑλήεις, εττα, εν, 470, 5, woody,
 wooded.

ὑμέῖς, you.

ὑμέτερος, α, ον, your, yours.

ὑπέρ, 633, 634, L. *super*, over.
 ὑπερ-βάλλω, I overcast, outdo,
 exceed. (*Hyperbolical*.)

ὑπερ-οράω, I overlook.

ὕπνος, δ, L. *somnus*, *sopor*,
 sleep.

ὑπό, 655-57, L. *sub*, under.

ὑπο-κρίνομαι, I am under in-
 quiry; respond—esp. in dia-
 logue; play a part. (*Hypo-*
 crite.)

ὑπο-νοέω, I suspect. Cf. νοῦς.
 ὑπο-τίθημι, I place under; mid.,

φαίνω, ανῶ, 291 (*πέφηνα*, 417,
 I appear), I show, shine;
 mid., 291, 414, show myself,
 appear. (*Phantom*, *fancy*,
 phase.)

φάλαγξ, αγγος, ἡ, line of battle,
 army in battle, *phalanx*.

φανέρος, α, ον, 471, visible, man-
 ifest, conspicuous. Cf. φαί-
 νω.

φάρμακον, τό, medicine, drug,
 poison. (*Pharmacy*.)

φαῦλος, η, ον, or ος, ον, light,
 trivial, worthless.

φέρω, οίσω, ἥνεγκον, 450, 6, L.
 fero, I bear, carry; endure,
 achieve; mid., I carry off
 for myself, gain, secure.

φεύγω, φεύξομαι or -οῦμαι, ἔφυ-
 γον, 425, 16, L. *fugio*, I flee,
 shun; take flight.

φήμη, ἡ, L. *fama*, report, say-
 ing; *fame*.

φημί, φίσω, ἔφην, 404, 2, I say,
 tell, speak. (L. *fari*.) Cf.
 450, 8.

φθάνω, ισω, ἔφθασα, 435, 3, I
 come before, anticipate.

φθείρω, ερώ (ἔφθορα), ἔφθάρην,
 432, 20, I destroy, corrupt;
 pass., go to ruin.

Φ

φθονερός, ἀ, ὁν, 471, envious, jealous.

φθονέω, ἡσω, I grudge, envy, τινί τινος, 595 b, 577.

φθόνος, δ, envy, ill-will.

φιλ-ἀδελφος, ον, brotherly, sisterly.

φιλ-άνθρωπος, ον, humane, benevolent.

φιλέω, ἡσω, I love, am fond of.

φιλία, ἡ, 464 c, love, friendship.

φίλος, η, ον, 221 c, loved, dear, pleasing; friend.

φιλο-σοφία, ἡ, love of knowledge, pursuit of knowledge; wisdom, *philosophy*.

φιλό-σοφος, ον, loving knowledge, *philosophic*, scientific.

φιλού-τιμος, ον, loving honor, ambitious, emulous.

φλέγω, ξω, I burn, in-flame,—trans. and intrans. (L. *flagro*, *phlegm*.)

φοβερός, ἀ, ὁν, 471, fearful; act., frightful; pass., frightened.

φοβέω, ἡσω, I frighten; mid., am afraid of, fear, τινά.

φόβος, δ, fear. (*Hydro-phobia*.)

φονεύς, εως, δ, 458, a murderer.

φόνος, δ, murder.

φράζω, άσω, 428, 17, I tell, declare. (*Phrase*.)

φράσσω (τιω), ξω, 442, 15, I fence in, defend. (L. *farcio*, *dia-phragm*.)

φρήν, ενίς, ἡ, the diaphragm, breast; but com., the heart, mind. (*Frensy*, *phrenology*.)

φρονέω, ἡσω, I think, mean, am minded *thus and so*.

φρόνησις, εως, ἡ, purpose, prudence.

φυγή, ἡ, L. *fuga*, flight, exile. Cf. φεύγω.

φυλακή, ἡ, 457 a, c, watch, safeguard.

φυλαξ, ακος, δ, 454 R. b, watchman, guard, guardian. (*Phylactery*.)

φυλάσσω, ξω, 428, 11, I guard, keep, observe; mid., guard against, shun, 544 a.

φύλλον, τό, L. *folium*, a leaf; plur., *foliage*.

φυσικός, ἡ, ὁν, *physical*, natural.

φύσις, εως, ἡ, nature. (*Physiognomy*.)

φυτόν, τό, that which has grown, plant. (*Zoo-phyte*.)

φύω, σω, 423, 4 (ἐφυν, 416, 3, I grew), I make grow, produce. (L. *fui*.)

φωνή, ἡ, sound, voice, cry. (Eu-*phonic*, *phonograph*.)

φωνήεις, εσσα, εν, 470, 5, possessed of speech; vocal.

φῶς, φωτός, τό, 160 c, light. (*Photo-graph*.) Fr. φάος, for φάεις, 39. Cf. φαίνω.

X

χαιρώ. χαιρήσω, ἐχαρην, 432, 21, I rejoice; am delighted, τινί, 611 a. (Eu-*charist*.)

χαλεπός, ἡ, ὁν, harsh, grievous, difficult, hard.

χαρά, ἡ, joy, delight.

χαρίεις, εσσα, εν, 220; 470, 5, grace-ful, charming.

χαρίζομαι, ισομαι, I show favor, gratify, indulge, τινί, 595 b.

χάρις, ετος, ἡ, favor, grace, thanks. (Eu-*charist*.)

χειμών, ὄνος, δ, L. *hiemps*, winter, storm.

χείρ, χειρός, ἡ, 202, 18, the hand, arm. (*Surgeon*, *chiro-podist*.)

χείριστος, η, ον, cf. κακός, 223, worst.

χείρων, ον, cf. κακός, 223, worse.

χέω, χέω, ἔχειν, κεχυκα, 426, 6, I
pour, shed. (*Chyle.*)
χθές, γεστη-να. (L. *hester-nus.*)
χίλιοι, αἱ, αἱ, thousand; sing.
used with collective nouns.
χίμαιρα, ἡ, 130 Exc. 3, goat,
chimaera. (*Chimerical.*)
χορεύω, εύσω, I dance—trans.
and intrans.
χορός, ὁ, a dance, chorus,
choir.
χράομαι, ἡσομαι, 335 a, 371 c;
421, 3, I furnish, or serve,
myself, *tiv'i*, 607 a.
χρῆν, χρήσει, impf. ἐχρῆν or *χρῆν*,
404, 3, *impers.*, it is useful,
right; behooves.
χρῆμα, ατος, τό, a useful thing;
thing, matter,—*in general*;
plur., riches.
χρῆστις, εως, ἡ, a using, use.
χρῖω, ισω, 421, 8, I touch
the surface; anoint; *mid.*,
anoint one's self or for
one's self. (*Christ, christen.*)
χρόνος, ὁ, time, season; χρόνῳ,
613, in time, at length.
(*Chronic.*)
χρύσεος, ἡα, εον or χρυσοῦς, ἡ, οὐν,
§ 40, 2, golden.
χρυσός, ὁ, gold. (*Chryso-lite.*)
χώρα, ἡ, district, territory.
χωρίς, separately, apart.

Ψ

ψάλλω, ψυλῶ, I sing; orig.
play on a stringed instrument. (*Psal-tery, psalm.*)
ψέγω, ψέξω, I blame, disparage.
ψεύδης, εἱ, false. (*Pseud-onym.*)
ψεύδος, εος, τό, falsehood, fraud.
ψεύδω, εύσω, I cheat by lies,
falsify, deceive.
ψυχή, ἡ, breath, life, spirit,
soul, mind. (*Psycho-logy.*)
ψύχος, εος, τό, coolness, cold,
chill; winter.

Ω

ὅ, 543 a, O; ὥ, oh.
ὅδε (όδε), thus, as follows.
ὅδη, ἡ, song, ode.
ὅκνε, εῖα, ύ, swift, quick. (L.
ocior.)
ὅν, τό, L. *ovum*, egg. (Oval.)
ὥρα, ἡ, L. *hora*, season, hour;
prime.
ὡς (օς), as, 875 a; that, 875 d.
Used pleonastically with other
adv.; as ὡς ἀληθῶς, lit. how
truly, truly.
ὡσ-πάτως, in the same way,
just so.
ὡστι, see οὖς; ὡτι. *see εἰμι.*
ὡσπερ, just as, 850, 3.
ὡστε, so that. Cf. 876, 4 b.
ὡτύς, see οὖς.

ENGLISH-GREEK VOCABULARY.

Consult the preceding vocabulary for fuller information about the following words.

A

able, I am, v. δύναμαι.	again, πάλιν, αὐ.
about, ἀμφί, περί, κατά.	against, ἐπί, πρός, κατά.
above, ὑπέρ.	age, γῆρας.
absolutely, ἀπλῶς.	aged man, γέρων.
according to, κατά.	ageless, ἀγῆρως.
accordingly, ἅρα.	agree, ὁμολογέω.
account, v. τιθημι, mid.	Aeschylus, Αἰσχύλος.
accountable, αἵτιος.	aim, σκοπός.
accusation, αἴτια.	air, ἀήρ.
accuse, αἴτιάσμαι.	Ajax, Αἴας.
accustomed, I am, εἰωθα.	Alexander, Ἀλέξανδρος.
Achilles, Ἄχιλλεύς.	all, πᾶς.
acquire, κταομαι.	all but, ὅσον οὐ.
acquiring, s. κτητις.	allow, εἴω; it is allowed, ἔξεστι.
act, s. ἔργον; v. πράσσω; a play, ὑποκρίνομαι.	almost, σχεδόν, δλίγουν.
act unjustly, ἀδίκεω.	alone, μόνος.
action, πρᾶξις.	along, παρά.
active, εὐζωνος.	already, ἤδη.
address an assembly, ἀγορεύω.	also, καὶ.
admire, θαυμάζω.	altogether, πάντα.
adorn, κοσμέω.	always, δέι.
advance, ἐρπω.	am, εἰμί.
advise, βουλεύω.	ambassadors, πρέσβεις.
affair, πρᾶγμα; the affairs of the state, τὰ τῆς πόλεως.	ambitious, φιλότιμος.
afford, παρέχω.	ambrosia, ἀμβροσία.
afraid of, I am, δέδια, δέδοικα.	among, μετά.
after, μετά.	Anaximander, Ἀναξιμανδρος.
afterwards, ἐπειτα.	anchor, ἄγκυρα.
	ancient, ἀρχαῖος, παλαιός.
	and, καὶ, τε; and yet, καὶ τοι.
	anger, ὡργή.
	animal, ζῶον.

announce, ἀγγέλλω.	avail, ἀρκέω.
anoint, χρίω ; <i>intrans.</i> χρίομαι.	await, μένω.
another, ἄλλος.	axe, ἄξινη.
answer, v. ἀποκρίνομαι.	
anticipate, φθάνω.	
any, τις, πᾶς.	
apart, χωρίς.	
appear, φαίνομαι.	
appoint, τάσσω, τίθημι.	
arms, ὅπλα.	
army, στρατός.	
around, περί, ἀμφί.	
arrange, τάσσω.	
arrangement, τάξις.	
art, τέχνη.	
artist, τεχνίτης.	
as, ὡς, ὃ ; ὅπῃ, 682 ² .	
as many, or much, as, ὥστος.	
as regards, κατά.	
as soon as, ὡς τάχιστα.	
ashamed, I am, αἰσχύνομαι.	
ask, αἰτέω, ἐρετάω.	
ass, ὄνος.	
assembling, place of, ἀγορά.	
assembly, ἐκκλησία.	
assign, νέμω.	
associate with, ὁμιλέω.	
assume, ὑποτίθεμαι.	
Assyrian, Ἀσσύριος.	
asunder, δίχα.	
Athenian, Ἀθηναῖος.	
Athens, Ἀθῆναι; at, Ἀθήνησι.	
at, πρός.	
at all events, γοῦν.	
— home, οἶκοι.	
— last, τέλος.	
— least, γε.	
— length, χρόνῳ.	
— once, αὐτόθιν.	
— one time—at another time, ἄλλοτε—ἄλλοτε.	
— random, μάτηρ.	
— the same time, ἅμα.	
attack, προσβάλλω.	
attempt, ἐπιχειρέω.	
Attic, Ἀττικός.	
attire, στολὴ.	
author, αἴτιος.	
	B
	Babylon, Βαβυλών.
	Bacchus, Διόνυσος.
	backwards, πάλιν.
	bad, κακός.
	badness, κακία.
	ball, σφαίρα.
	band of actors, χόρος.
	banish, ἐκβάλλω ; <i>pass.</i> ἐκπίπ-
	τω.
	barbarian, βάρβαρος.
	base, adj. αἰσχρός.
	bathe, λουόμαι.
	battle, μάχη.
	bay, κόλπος.
	be, εἰμί.
	bear, v. φέρω.
	beast, θηρίον.
	beat, τίπτω, κόπτω.
	beautiful, καλός.
	beauty, καλλος.
	because, ὅτι.
	become, γίγνομαι.
	bee, μέλισσα.
	before, adv. πρίν ; prep. πρό.
	beget, τίκτω.
	beg for, αἰτέω.
	begin, ἀρχω, ἀρχομαι.
	beginning, ἀρχή.
	behold, θεάμαι.
	believe, πιστεύω.
	belly, γυστήρ.
	bend, κάμπτω.
	benefit, v. εὖ ποιέω, ὀνίνημι.
	beside, παρά.
	best, ἄριστος, λαχόστος, βελτιστος.
	better, ἀμείνων, βελτίων.
	betray, προδίδωμι.
	bewail, κόπτομαι.
	beyond, ὑπέρ.
	bind, δέω.
	bird, ὄρνις.

bite, δάκνω.
 black, μέλας.
 blame, ψέγω, μίμφομαι.
 blessed, μικάρος.
 blind, τυφλός.
 blood, αἷμα.
 blow, πληγή.
 body, σῶμα.
 Boiotian, Βοιωτός.
 bold, θρασύς.
 boldness, θίρσος.
 bone, ὀστέον.
 book, βιβλίον.
 bosom, κόλπος.
 both, *adj.* ἄμφω ; *adv.* καὶ.
 both sides, on, ἀμφοτέρωθεν.
 bound, v. ὄριζω.
 boundary, ὄρος.
 bow, τόξον.
 bowl, κρατήρ.
 boy, παῖς.
 brave, ἀνδρεῖος.
 break, v. ῥήγνυμι ; (an oath)
 λύω.
 breath, πνεῦμα.
 breathe, πνέω.
 bride, νύμφη.
 bright, λαμπτρός.
 bring, φέρω, ἤγω, κομίζω.
 bring forth, τίκτω.
 broad, εὐρύς.
 brother, ἀδελφός.
 brotherly, φιλάδελφος.
 brow, ὀφρύς.
 brutal, θηριώδης.
 bull, ταῦρος.
 burial, τάφος.
 burn, καίω.
 bury, θάπτω.
 business, ἀσχολία.
 bustling, πολυπράγμων.
 but, ἀλλά, δέ.
 buy, ἀγοράζω.
 by, ὑπό ; by land, κατὰ γῆν.
 by all means, πάντως.
 — day, ἡμέρα.
 — force, βία.
 — means of, διά.

by night, νυκτός.
 — no means, οὐδὲμις.
 — the side of, παρά.

C

calamity, ἄτη.
 call, λέγω, καλέω.
 calumny, διαβολή.
 care, I am a—to, μεῖλω ; *impers.*
 μέλει.
 carry, φέρω ; off for myself,
 φέρομαι.
 cast away, v. ρίπτω.
 cause, s. αἰτία, αἴτιον.
 cavalry, ἵππεῖς.
 cease, παύομαι.
 Celts, Κελτοί.
 certain, σαφής, τις.
 certainly, μέντοι.
 chance, τύχη.
 change, v. ἀλλάσσω.
 chaos, χάος.
 character, ἡθος.
 charming, χαρίεις.
 chastise, κυλάσω.
 cherish, τρέφω.
 child, τέκνον, παῖς.
 childless, ἀπαῖς.
 chimera, χίμαιρα.
 choice, αἵρεσις.
 choose, αἱρέομαι.
 chorus, χορός.
 church, ἐκκλησία.
 circle, κύκλος.
 citadel, ἀκρόπολις.
 citizen, πολίτης.
 city, πόλις.
 claim, v. αἰξίω.
 class, s. εἶδος.
 clean, καθαρός.
 cleanse, καθαίρω.
 clear, λαμπτρός.
 clever, δεξιός.
 cling to, ἀπτομαι.
 cloak, ιμάτιον.
 close, v. κλείω.

clothes, ιμάτια.	cower, πτήσσω.
cloud, νεφέλη.	crabbed, χαλεπός.
coast along, παραπλέω.	craft, δόλος.
cold, s. ψύχος.	creep, v, ἔρπω.
colonise, οικίζω.	Cretan, Κρήτη, gen. Κρητός.
come, ἔρχομαι ; I am, ἴκω.	cross over, διαβαίνω.
command, κελεύω.	crown, s. στεφανός ; v. στεφανώ.
common, κοινός.	cry, s. βοή.
completion, τέλος.	cubit, πῆχυς.
concerning, περὶ.	culprit, αἰτιος.
condemn, καταγγυώσκω.	curse, ἄπη.
conquer, νικάω.	custom, ἔθος.
conscious, I am, σύνοιδα.	cut, v. τέμνω, κόπτω.
consider, νομίζω, σκοπέω.	
consideration, σκέψις.	
consist, συνίσταμαι.	
consult, βουλεύομαι.	
contain, ἔχω.	
contemplate, θεωρέω.	D
contemplation, θεωρία.	
contest, ἀγών, διθλος.	dance, s. χόρος ; v. χορεύω.
continent, adj. ἐγκρατής.	danger, κινδυνός ; I incur, κινδυνεύω.
continue, μένω.	dared, I, ἔτλην.
contradict, ἀνταλέγω.	darkness, σκότος.
contrary to, παρά.	dart, βέλος.
contrivance, μηχανή.	daughter, θυγατηρ.
converse, διαλέγομαι.	dawn, s. ἕως.
conversation, διάλογος.	day, ἡμέρα.
convict, ἀλέγχω.	dead, ἑκρός.
Corinth, Κόρινθος.	dead body, νεκρός.
Corinthian, Κορίνθιος.	dear, φίλος.
corn, σῖτος.	death, θάνατος.
corner, γωνία.	deceive, ψεύδω.
correct, κολάζω.	decision, κρίσις.
corrupt, v. φθείρω.	declare, ἀγορεύω.
counsel, s. βουλή ; v. βουλεύω.	deed, ἔργων.
count happy, εὐδαιμονίζω.	deep, adj. βαθύς.
— worthy, ἀξέιδω.	— toned, βαρύς.
country, γῆ, πατρίς.	defeat, v. κρατέω.
courage, ἀνδρεία.	defend, φιλάστω, ἀμύνω.
courageous, ἀνδρεῖος.	define, ὅρίζομαι.
court, pay—to, θεραπεύω.	deity, δαίμων.
courtyard, αὐλή.	deliberate, βουλεύομαι.
cover, v. καλύπτω.	delight, v. τέρπω ; intrans. χαίρω.
cow, βοῦς.	depart, ἀπέρχομαι.
coward } { δειλός.	deprive, στερέω, ἀφαιρέομαι.
cowardly } { δειλία.	depth, βάθος.
	descent, γένος.

deserted, ἔρημος.	drive, v. ἐλαύνω ; out of senses, ἔξιστημι.
deserved, ἀξίος.	drug, s. φάρμακον.
desire, v. ἐπιθυμέω.	during, διά.
desolation, ἔρημία.	
despatch, v. στέλλω.	
despise, καταφρονέω.	
destroy, φθείρω, ὄλλυμι, ἀπόλυμι.	
dexterous, δεξιός.	each, ἕκαστος ; either, ἀλλήλων.
dialogue, διάλυγος.	ear, οὖς.
dictation, λέξις.	early, ἤωθεν.
die, s. κύβος ; v. θνήσκω, ἀποθνήσκω.	earnest, σπουδαῖος.
different, ἔτερος.	earnestness, σπουδὴ.
difficult, χαλεπός.	earth, γῆ.
difficulty, with, μόλις.	easy, ῥᾴδιος.
dig, ὀρύσσω.	eat, ἔσθιω.
dinner, δεῖπνον.	echo, ἡχώ.
dip, v. βάπτω.	edge, ἀκμή.
direct, adj. εὐθύς.	educate, παιδεύω.
directions, in all, πανταχῆ.	education, παιδεία.
disciple, μαθητής.	egg, ὠν.
disease, νόσος.	Egypt, Αἴγυπτος ; Egyptian, Αἴγυπτιος.
diseased, νοσώδης.	eight, ὅκτω ; eighth, ὅγδοος.
disgrace, v. αἰσχύνω ; s. αἰσχύνη.	either, ἢ.
disgraceful, αἰσχρός.	elder, πρεσβύτερος.
dishonor, ἀτιμία.	elephant, ἐλέφας.
dispose, διατίθεμι ; am disposed, διάκειμαι.	eleven, ἑνδεκα ; eleventh, ἑνδεκάτος.
disposition, τρόπος.	elsewhere, ἀλλοθι.
distribute, νέμω.	embrace, ἀσπάζομαι.
distributor, ταρίμιας.	empty, κενός.
district, χώρα.	encourage, παρακαλέω.
disturb, ταράσσω.	end, τελευτή, τέλος.
divine, θεῖος.	enemy, πολέμιος (com. pl.).
divinity, δαιμωνία.	enjoy, ἔδομαι.
do, πράσσω, ποιέω, δράω.	enlarge, αὐξάνω.
dog, κύων.	en masse, πανδημεί.
doing, πρᾶξις.	enslave, δουλώω.
door, θύρα.	entreat, αἰτέομαι.
double, διπλοῦς.	envious, φθονερός.
down, κατά.	envy, s. φθίνος ; v. φθονέω.
drag, v. ελκω.	Epaminondas, Ἐπαμεινῶνδας.
dragon, δράκων.	Epicurus, Ἐπίκουρος.
draw up, τάσσομαι.	equal, ἴσος ; equally, ἴσως.
dread, s. φόβος ; v. φοβέομαι.	equipment, στολή.
drink, s. ποτόν ; v. πίνω.	err, ἀμαρτάνω.

error, ἀμαρτία.	fault, αἰτία.
escape, s. φυγή ; v. φεύγω.	favor, s. χάρις ; v. χαρίζομαι.
escape notice, λανθάνω.	fear, v. φοβέομαι ; s. φόβος.
escort, s. πομπή.	fearful, φοβερός.
especially, μάλιστα.	feel awe, σέβομαι.
esteem, ποιεομαι.	— shame, αἰδέομαι, αἰσχύνο-
eternity, οὐάν.	μαι.
Ethiopian, Αἰθιοπ.	— terror, φοβερόμαι.
Etna, Αἴτνη ; the Etnan, Αίτνιαν.	feeling, αἰσθησις.
even, καὶ.	female, adj. θῆλυς.
everlasting, διδίος.	fence, v. φράσσω.
every, πᾶς.	fetter, δεσμός.
everywhere, πανταχοῦ.	few, ὕλιγοι.
evil, adj. κακός ; s. κακόν.	field, ἀγρός.
evil-speaking, βλασφημία.	fifth, πέμπτος.
exact, v. λαμβάνω.	fiftieth, πεντηκοστός.
examine, ἐλέγχω.	fifty, πεντήκοντα.
exceed, ὑπερβαύλω.	fight, v. μάχομαι.
exceedingly, πάνυ.	figure, σχῆμα.
excel, διαφέρω.	fill, πληρώω, πίμπλημα.
excellence, ἀρετή.	find, εὑρίσκω.
excellent, ἀγαθός.	finely, καλῶς.
excuse, v. συγγιγνώσκω.	fire, πῦρ.
exhausted, I am, κάμινο.	first, πρώτος ; adv. πρώτον.
expedition, στρατεία ; I make,	first-rate, ἀκρός.
go on an, στρατεύω.	fish, ἰχθύς.
extinguish, σβέννυμι.	fit out, v. στέλλω.
extreme, ἔσχιτος.	fitting, it is, ἔσικε.
eye, ὄφθαλμος.	five, πέντε.

F

fabulous, μυθώδης.	flee, φεύγω.
fact, πράγμα.	flesh, σάρξ.
fair, adj. καλός, δίκαιος.	flight, φυγή.
faith, πίστις.	flow, v. ρέω.
fall, v. πίπτω.	flower, ἄνθος.
fall asleep, κοιμίομαι.	fly, v. φεύγω, πέτομαι.
false, ψευδής.	follow, ἔπομαι.
falsehood, ψεῦδος.	folly, ἄνοια.
far, μακράν, πολύ.	food, σῖτος.
fare, v. πράσσω; well, εὖ; ill,	fool, { } ἀνόητος.
κακῶς.	foot, πούς.
fasten, ἀπτω.	for, adv. γάρ ; prep. ὑπέρ.
fat, παχύς.	for the most part, τὸ πολύ.
fate, μοίρα.	force, s. βία.
father, πατήρ.	— v. βιάζομαι.

foreign, βάρβαρος.	give in exchange, ἀλλάσσω.
foremost, πρώτος.	give to taste, γεύω.
forget, λανθάνομαι.	glory, δόξα.
forgetfulness, λήθη.	go, βαίνω, ἔρχομαι; will go, εἰμι.
form, s. εἶδος.	go on an expedition, στρατεύω.
former, πρότερος.	goad, s. κέντρον.
formerly, πρότερον.	goat, τράγος.
forsake, ἐκλείπω.	god, θεός.
fortunate, εὐτυχῆς.	goddess, θεά.
fortune, τύχη.	godless, ἄθεος.
forty, τεσσαράκοντα.	gold, χρυσός; adj. χρύσεος.
found, v. οἰκίζω.	golden, χρύσεος.
four, τέσσαρες.	good, adj. ἀγαθός; s. ἀγαθόν.
free, adj. ἐλεύθερος; v. ἐλευθερίω.	goodly, εὐφυῆς.
freedom, ἐλευθερία.	good-natured, εὐηθής.
freeze, πήγνυμι.	good news, εὐαγγέλιον.
freshness, νεότης.	gospel, εὐαγγέλιον.
friend, φίλος.	grace, s. χάρις.
friendship, φιλία.	graceful, χαρίεις.
frighten, φοβέω.	gracious, ἰλεώς.
from, ἀπό.	gratify, χαρίζομαι.
from all sides, πανταχόθεν.	grave, s. τάφος.
— another place, ἀλλούθεν.	great, μέγας.
— both sides, ἀμφιτέρωθεν.	Grecian, adj. Ἑλληνικός.
— dawn, ἡωθεν.	Greece, Ἑλλάς.
— home, οἴκοθεν.	Greek, s. Ἑλλην; adj. Ἑλληνικός.
— the spot, αὐτόθεν.	grieve, λύπη.
— whence, ὅθεν.	grievous, λυπηρός.
fruit, καρπός.	grow old, γηράσκω.
full, πλήρης.	grudge, φθονέω.
further, ἔτι.	guard, v. φυλάσσω; s. φύλαξ.

G

gain, s. κέρδος; v. τυγχάνω.
gather together, v. ἀγείρω.
general, στρατηγός.
generation, γενεά.
gentiles, τὰ ἔθνη.
get myself ready, στέλλομαι.
— possession of, κρατέω.
— written down, γράφομαι.
giant, γίγαντος.
gift, δῶρον.
girdle, ζώνη.
give, δίδωμι.

10

give in exchange, ἀλλάσσω.
give to taste, γεύω.
glory, δόξα.
go, βαίνω, ἔρχομαι; will go, εἰμι.
go on an expedition, στρατεύω.
goad, s. κέντρον.
goat, τράγος.
god, θεός.
goddess, θεά.
godless, ἄθεος.
gold, χρυσός; adj. χρύσεος.
golden, χρύσεος.
good, adj. ἀγαθός; s. ἀγαθόν.
goodly, εὐφυῆς.
good-natured, εὐηθής.
good news, εὐαγγέλιον.
gospel, εὐαγγέλιον.
grace, s. χάρις.
graceful, χαρίεις.
gracious, ἰλεώς.
gratify, χαρίζομαι.
grave, s. τάφος.
great, μέγας.
Grecian, adj. Ἑλληνικός.
Greece, Ἑλλάς.
Greek, s. Ἑλλην; adj. Ἑλληνικός.
grieve, λύπη.
grievous, λυπηρός.
grow old, γηράσκω.
grudge, φθονέω.
guard, v. φυλάσσω; s. φύλαξ.
guard against, φυλάσσομαι.
guardian, φύλαξ.
guest, ξένος.
guide, ηγεμών.
guilty, αἰτιος.

H

habit (of mind or body), ἕξις.
hair, κόμη, θριξ.
half, ημισυς.
hallowed, ὁσιος.
hand, χείρ.
happen, συμβιάνω.
happily, εὐδαιμόνως.

happiness, εὐδαιμονία.	hold, ἔχω ; lay hold of, ἔχομαι.
happy, εὐδαιμωνός.	hold to, ἐπέχω.
— I am, εὑδαιμονέω.	holy, ὅσιος.
— I count, εὐδαιμονίζω.	home, οἶκος ; adv. οἴκαδε.
harbor, λιμήν.	Homer, Ὁμηρος.
hard, χαλεπός.	homeward, οἴκαδε.
hardly, μόλις.	honey, μέλι.
harm, v. βλάπτω.	honor, s. τιμή, ἀρετή ; v. τιμάω.
harsh, χαλεπός.	honored, adj. τιμιος.
haste, s. σπουδή ; v. ἵεμαι.	hope, ἐλπίς.
hate, v. μισέω.	hoplite, ὀπλίτης.
hateful, ἔχθρος.	horn, κέρας.
have, ἔχω.	horse, ἵππος.
having power over, κύριος.	horseman, ἵππεύς.
hazard, v. κινδυνεύω.	hostile, πολέμιος.
he, αὐτός, ἐκεῖνος.	hour, ᾁρα.
head, κεφαλή.	house, οἶκος.
heal, v. λύωμαι.	how, πῶς ; indirect, ὥπως.
healer, λατρός.	how many, πόσος.
healthy, υγίης.	however, ὥπως.
hear, ἀκούω.	human, ἀνθρώπινος.
hearing, s. ἀκοή.	humane, φιλάνθρωπος.
heart, καρδία.	hundred, ἑκατόν.
hearth, ἔστια.	hundredth, ἑκατοστός.
heaven, οὐρανός.	hurl, ρίπτω.
heaven-sent, θεῖος.	hurt, βλάπτω.
heavy, βαρύς.	husband, ἀνήρ.
heavy-armed soldier, ὀπλίτης.	husbandman, γεωργός.
height, ὕψος.	Hydra, "Υδρα.
Helen, Ἐλένη.	
help, v. ὀνίημαι.	
helpless, ἀμηχανος.	
hence, ἐνθέωδε.	
herald, κήρυξ.	
Hercules, Ἡρακλῆς.	
herdsman, νομεύς.	
here, ἐνθάδε.	
herein, ἐνταῦθα.	
Hermae, Ἔρμαι.	
Hesiod, Ἡσίοδος.	
hide, κρύπτω, καλύπτω.	I
hidden, κρυπτός.	
highest, ἄκρος.	I, ἔγώ.
hill, πάγος, δρός.	idle, ἀργός.
hire, v. μισθώμαι.	idleness, ἀργία.
his, ὁς, αὐτοῦ.	if, εἰ, ἔαν.
hit, τυγχάνω.	ignorance, ἀγνοία.
hither, ἐνθάδε.	ignorant, ἀμαθής.
	ill, κακός.
	— I am, κάμνω.
	illustrious, λαμπρός.
	image, εἰδωλον, εἰκών.
	imitate, μιμέομαι.
	imitation, μίμησις.
	immediately, εὐθύς, αὐτίκα.
	immortal, αθάνατος.
	impious, ἀσεβής.

import, v. εἰσάγω.
important, σπουδαῖος.
impossible, ἀδύνατος.
impracticable, ἀμήχανος.
impression, τύπος.
in, ἐν.
— a body, πανδημεῖ.
— dream, ὅναρ.
— another place, ἄλλοθι.
— — way, ἄλλως.
— any respect, τι.
— behalf of, ὑπέρ.
— consequence of, διά, ἐπί.
— every way, πανταχῇ.
— many places, πολλαχοῦ.
— no way, οὐδαμῶς.
— short, δῆλως.
— spite of, βίᾳ.
— the presence of, παρά.
— — same way, ὡσαυτῶς.
— — time of, ἐπί.
— two, δίχα.
— vain, μάτην.
— which way, ἣ.
incontinent, ἀκρατής.
increase, αὐξάνω.
indeed, μέν.
indict, γρίφομαι.
indictment, γραφή.
indulge, χαρίζομαι.
inferior, ἥσσων.
infirm, ἀσθεής.
inform, μηνύω.
inhabit, οἰκέω.
injure, βλάπτω.
injustice, ἀδίκια.
inquire, πυνθάνομαι.
inquiry, ἴστορία.
insolence, ὕβρις.
inspect, ἐπισκοπέω.
insult, v. ὕβρίζω.
instead of, ἀντί, ἐκ.
institution, θέσις.
instruct, παιδεύω.
instrument, ὅργανον.
intellect, νοῦς.
interpret, ἔρμηνεύω.
interpreter, προφήτης.

invasion, make an, εἰσβάλλω.
invent, εὑρίσκω.
irrational, ἄλογος.
island, νῆσος.
ivy, κισσός.

J

jest, v. σκώπτω.
jointly, κοινῇ.
journey, s. οδός.
joy, s. χαρά.
judge, s. κριτής; v. κρίνω.
judge against, καταγιγνώσκω.
judgment, γνώμη.
Juno, Ἡρα.
Jupiter, Ζεύς.
just, δίκαιος.
just as, ὡσπερ.
— here, αὐτοῦ.
justice, δίκη.

K

keen, ὁξύς.
keep, φυλάσσω.
kill, κτείνω, ἀποκτείνω; pass.
ἀποθνήσκω.
kind, adj. εὔνοος.
kindle, ἀπτω.
king, βασιλεύς.
kingdom, βασιλεία.
knee, γόνν.
knight, ἵππεύς.
knock, κόπτω.
know, γιγνώσκω, οἶδα.
knowledge, γνῶσις.

L

labor, πόνος.
Lacedaemonian, Λακεδαιμόνιος.
lack, δέω.
lament, δακρύω.
lamp, λαμπτάς.
land, γῆ.
large, μέγας.

last, ὕστατος, ἔσχατος; at last, τέλος.	love, s. ἔρως; v. φιλέω.
later, ὕστερος.	lull to rest, κοιμάω.
laugh, v. γελάω.	Lycurgus, Λυκοῦργος.
laughter, laughing-stock, γέλως.	lyre, λύρα.
law, νόμος.	
lawless, ἄνομος.	
lawsuit, δίκη.	M
lay down, κλίνω; (a law) τίθημι.	madness, μανία.
— hold of, ἔχομαι.	maiden, παρθένος.
lead, v. σῆω, ἡγέομαι.	majority, οἱ πολλοί.
lead astray, πλανάω.	make, ποιέω.
— up, ἀνάγω.	make an expedition, στρατεύω.
leader, ἡγεμών.	— to stand, ἴστημι.
leaf, φύλλον.	making, ποίησις.
leap, v. ἀλλομαι.	man, ἄνθρωπος, ἀνήρ.
learn, μανθάνω.	manifest, φανερός.
learner, μαθητής.	manliness, ἀνδρεία.
learning, μάθησις.	manly, ἀνδρεῖος.
lease, v. μισθώω.	manner, τρόπος.
least, ἐλάχιστος.	manner of living, δίαιτα.
leave, v. λείπω.	many, πολὺς.
leisure, σοχή.	march, s. ὁδός.
Lernaean, Λερναῖος.	market, ἀγορά.
less, μείων, ἥσσων.	marriage, γάμος.
lesson, μάθημα.	marry, γαμέω.
let be, ἔδω.	mart, ἐμπόριον.
— out, μισθώω.	mass (of the people), οἱ πολλοί.
letter, γράμμα.	master, δεσπότης.
licentious, ἀκρατής.	mean, v. φρονέω.
lie, v. κείμαι.	meanwhile, τέως.
life, βίος.	measure, μέτρον.
lift up, ἐπαίρω.	meddlesome, πολυτράγυμων.
light, φῶς.	medicine, φάρμακον.
like, adj. ὁμοιος.	memory, μνήμη.
likeness, εἰκὼν.	mercenaries, ξένοι.
lion, λέων.	merchant, ἔμπορος.
listen, ἀκούω.	Mercury, Ἐρμῆς.
live, v. ζάω, βιώω.	messenger, ἀγγελος.
long, μακρός.	middle, μέσος.
— ago, πάλαι.	mighty, βία, κράτος.
look, v. βλέπω.	milk, γάλα.
loose, λύω.	mind, ψυχή, φρήν.
loosing, λύσις.	minded, Ι am, φρονέω.
lord, κύριος.	Minerva, Ἀθηνᾶ.
lordship, δυναστεία.	Minōs, 184, 148.
lot, κλῆρος.	minstrel, ῥαψῳδός.

mix, v. κεράννυμι.	nectar, νέκταρ.
mob, δῆλος.	neither, οὐτε, μήτε, 859.
mock, σκώπτω.	never, οὐδέποτε.
moderate, μέτριος.	nevertheless, ὥμως.
modesty, αἰδώς.	new, νέος.
mold, v. πλάσσω.	next, adv. ἔπειτα.
money, χρῆμα, ἀργύριον.	night, νύξ; by night, νυκτός.
month, μῆν.	Nile, Νείλος.
moon, σελήνη.	nine, ἐννέα.
more, adj. πλείων; adv. μᾶλλον.	no, adj. οὐδείς; adv. οὐκ.
morn, ἦως.	noble, γενναῖος.
mortal, s. βροτός; adj. θνητός.	nod, v. νεύω.
most, adj. πλείστος; s. οἱ πολ-	noise, βοή.
λοί; adv. μάλιστα.	nominally, λόγῳ.
mother, μήτηρ.	no longer, οὐκέτι.
mount, v. ἀναβαίνω.	no one, οὐδείς, μηδείς.
mountain, δρός.	nor, οὐτε, μήτε, 859.
mouth, στόμα.	nose, μύς.
move, κινέω.	not, οὐ, οὐκ, μή.
much, adj. πολύς.	not even, οὐδέ, μηδέ.
— adv. πολύ, μέγα, μᾶλα,	notice, escape, λανθάνω.
multitude, πλῆθος.	not therefore, οὔκουν, οὐκοῦν.
murder, φόνος.	not yet, οὔπω.
murderer, φονεύς.	nourish, τρέφω.
muse, s. μούσα.	nourishment, τροφή.
must, ἀνάγκη ἔστι, 763; δεῖ,	now, νῦν.
764 b, fin.	nowhere, οὐδαμοῦ.
my, ἐμός.	number, ἀριθμός.
myriad, μυριάς.	nymph, νύμφη.
Mytilenaean, Μυτιληναῖος.	

N

nail, δρυξ.
naked, γυμνός.
name, s. ὄνομα; v. ὄνομάζω.
nation, ἔθνος.
natural, φυσικός.
naturally, φύσει.
nature, φύσις.
naval, ναυτικός.
navy, τὸ ναυτικόν.
near, -er, -est, εγγύς, -υπέρω,
-υπάτω.
nearly, σχεδόν.
necessary, ἀναγκαῖος.
necessity, ἀνάγκη.

nectar, νέκταρ.
neither, οὐτε, μήτε, 859.
never, οὐδέποτε.
nevertheless, ὥμως.
new, νέος.
next, adv. ἔπειτα.
night, νύξ; by night, νυκτός.
Nile, Νείλος.
nine, ἐννέα.
no, adj. οὐδείς; adv. οὐκ.
noble, γενναῖος.
nod, v. νεύω.
noise, βοή.
nominally, λόγῳ.
no longer, οὐκέτι.
no one, οὐδείς, μηδείς.
nor, οὐτε, μήτε, 859.
nose, μύς.
not, οὐ, οὐκ, μή.
not even, οὐδέ, μηδέ.
notice, escape, λανθάνω.
not therefore, οὔκουν, οὐκοῦν.
not yet, οὔπω.
nourish, τρέφω.
nourishment, τροφή.
now, νῦν.
nowhere, οὐδαμοῦ.
number, ἀριθμός.
nymph, νύμφη.

O

oak tree, δρῦς.
oath, δρόκος.
obey, ἀκούω, πείθομαι.
obscure, ἀφανής.
observation, θεωρία.
obtain, λαμβάνω.
occasion, καιρός.
odious, λυπηρός.
Odyssey, Ὀδυσσεία.
of, ἐκ.
of old, πάλαι.
often, πολλάκις.
oil, ἔλαιον.
old age, γῆρας.
old man, γέρων.

Olynthian, Ὀλύνθιος.	painter, γραφεύς.
omit, ἔλω.	parent, γονεύς.
on, ἐπί.	part, μέρος.
on account of, διά.	partake, μετέχω.
on the contrary, αὐτό.	pass, v. παρέρχομαι.
— one hand, μέν.	passion, πάθος.
— other hand, δέ.	passionless, ἀπαθής.
— right hand, δεξιῶς.	path, ὁδός.
— side of, πρός.	pay, s. μισθός; v. τίνω.
— spot, ἀντού.	pay court to, θεραπεύω.
once, ποτέ.	peace, εἰρήνη.
— for all, ἄπαξ.	pelt, βάλλω.
one, εἷς, τις.	penalty, δίκη; I pay, δίδωμε
one another, ἀλλήλων.	δίκην.
one day, ποτέ.	people, δῆμος, ἀνθρώποι.
one side—the other side, οἱ μὲν—οἵ δέ.	perceive, αἰσθάνομαι.
only, adj. μόνος; adv. μόνον.	perhaps, ἵστω.
opinion, δόξα.	period, χρόνος.
opportunity, καιρός.	perish, ἀπόλλυμι, τιδ.
or, ἢ.	persecute, διώκω.
orator, ῥήτωρ.	Persian, Πέρσης.
order, s. κύρμος.	persuade, πείθω.
order, v. οἰκέω, κελεύω.	Philip, Φλίππος.
origin, γένεσις.	philosopher { φιλόσοφος.
ornament, κόσμος.	philosophic { φιλόσοφης.
other, ἔτερος, ἄλλος.	philosophy, φιλοσοφία.
otherwise, ἄλλως.	physician, ἰατρός.
ought, ἀνάγκη ἔστι, 763; δεῖ, χρῆ, 764 b, fin.	pig, ών.
our, ἡμέτερος.	pious, εὐσεβής.
out of, ἐκ.	pity, s. οἰκτος; v. οἰκτείρω.
out of doors, θύραζε.	place, s. τόπος; of assembling,
outline, τύπος.	ἀγορά.
over, ὑπέρ.	place, v. τίθημι, ἴστημι, τάσ-
overlook, ὑπεροράω.	σω.
overseer, ἐπίσκοπος.	plant, φυτόν.
overthrow, v. σφάλλω.	Plataean, Πλαταιεύς.
owe, ὀφείλω.	Plato, Πλάτων.
owing to, διά.	play, s. παιδιά; v. παίζω.
own, adj. ἴδιος.	pleasant, ἡδύς.
ox, βοῦς.	please, ἀρέσκω.

P

pain, λύπη, ἄχος.
paint, γράφω.

poor man, πένης.
 porch, στοά.
 portion, μοῖρα.
 position, θέσις.
 possess, ἔχω, κέκτημαι.
 possessed of speech, φωνή-
 εις.
 possession, ἀγαθόν, κτῆμα.
 possession, get—οἰ, κρατέω.
 pound, v. τριβώ.
 pour in, ἐγένω.
 poverty, πενία.
 power, δύναμις ; having—over,
 κύριος.
 powerful, δυνατός.
 powerless, ἀδύνατος.
 practise, v. ἀσκέω.
 praise, v. ἐπαινέω ; s. ἐπαινος.
 pray, εὐχομαι.
 prayer, εὐχὴ.
 preach, κηρύσσω.
 precious, τίμιος.
 predecessor, δριπίν.
 present, I am, πάρειμι.
 preserve, σώζω.
 prevail, κρατέω.
 priest, Ἱερεὺς.
 prime, s. ὥρα.
 principle, ἀρχή.
 prison, δεσμός.
 private, ἴδιος.
 prize, ἀθλον.
 procession, πομπή.
 proclaim, κηρύσσω.
 procure, εύρισκομαι.
 produce, v. φύω, τίκτω.
 proof, τεκμήριον.
 propose (a law), γράφω.
 providence, μοῖρα.
 prudence, φρόντησις.
 punishment, δίκη, ποινή.
 pure, καθαρός.
 purify, καθαίρω.
 pursue, διώκω.
 put, v. τίθημι.
 put a stop to, παύω.
 put to flight, τρέπομαι.
 put upon, ἐπιτίθημι.

Q

quick, ταχύς.
 quit, ἀλλάσσω.
 quite, πάνυ.

R

race, s. γενεά, δρόμος.
 rain, I send, ὑω ; rains, it, ὕει.
 raise, αἴρω.
 — up, ἀνίστημι.
 rank, ταξίς.
 ransom, v. λύομαι.
 rash, θρασύς.
 rather, μᾶλλον.
 raven, κόραξ.
 read, ἀναγιγνώσκω.
 really, ἔργω, ἀληθῶς.
 reason, λόγος.
 receive, λαμβάνω, δέχομαι.
 reckon, λογίζομαι.
 recover, κομίζομαι.
 reflect, σκοπέω.
 refute, ἀλέγχω.
 regular, κύριος.
 rejoice, χαίρω.
 related { συγγενής.
 relation { συγγενής.
 release, λύω.
 remain, μένω.
 remaining, λοιπός.
 remember, μέμνημαι.
 render, ἀποδίδωμι, παρέχω.
 repay, ἀποδίδωμι.
 repent of, μεταγιγνώσκω.
 reproach, s. ὅνειδος.
 requital, ποινή.
 respect, πέβω.
 rest, I lull to, κοιμάω.
 restore, ὄρθω.
 reverence, s. αἰδώς.
 reverence, v. αἰσχύνομαι, αἰδέο-
 μαι.
 revolt, v. ἀφίσταμαι.
 reward, μισθός.
 rhapsody, ράψῳδία.

rich, πλούσιος.
 riches, πλοῦτος, χρήματα.
 ride, ελαύνω.
 right, adj. ὁρθός.
 right hand, δεξιά.
 right, it is, χρη.
 righteous, δίκαιος.
 righteousness, δίκαιοσύνη.
 river, ποταμός.
 road, ὁδός.
 rock, πέτρα.
 Roman, Ρωμαῖος.
 rose, μόδιον.
 rouse, ἐγείρω, κυνέω.
 rout, v. τρέπω.
 rub, v. τρίβω.
 rude, ἀγροικος.
 ruin, v. φθείρω.
 rule, s. ἀρχή; v. ἄρχω.
 ruler, δυνάστης, δράχων.
 run, v. τρέχω.
 runner, δρομεύς.
 running, s. δρόμος.
 rustic, ἀγροικος.

S

sacred, λερός.
 sacrifice, s. θυσία; v. θύω.
 safeguard, φυλακή.
 safety, σωτηρία.
 sail, v. πλέω.
 sailor, ναυτής.
 salt, ἀλς.
 salute, ἀσπάζομαι.
 same, ὁ αὐτός.
 Samian, Σάμιος.
 Saul, Σαῦλος.
 savage, ἀγριος, θηριώδης.
 save, σώζω.
 saviour, σωτήρ.
 say, λέγω.
 scatter, σπείρω.
 sceptre, σκῆπτρον.
 Scythian, Σκύθης.
 sea, θάλασσα.
 season, δρα.

seat, έδρα.
 second, δεύτερος.
 secondly, δεύτερον.
 secret, adj. κρυπτός.
 sedition, στάσις.
 see, v. βλέπω, ὄράω.
 seed, σπέρμα.
 seek, ζητέω.
 seer, μάντις.
 seem, ἔνικα, δοκέω.
 seize, ἀρπάζω.
 self, (myself, himself, etc.)
 αὐτός.
 self-restrained, ἐγκρατής.
 sell, v. πωλέω.
 senate, βουλή.
 send, πέμπω.
 — away, ἀποστέλλω.
 — rain, ὥω.
 sense, αἴσθησις, νοῦς.
 separately, χωρίς.
 serpent, ὄφις.
 servant, δούλος, παῖς.
 set fire to, ἀπτω.
 — free, ἐλευθερώω.
 — in order, τάσσω.
 — up, ὅρθώ, ἵστημι.
 settle, v. τίθημι.
 seven, ἑπτά.
 severe, βαρύς.
 shade, σκιά.
 shaggy, διαιύς.
 shake, σείω.
 shame, αἰσχύνη.
 shameful, αἰσχρός.
 shape, μορφή.
 sharp, ὀξύς.
 sheep, πρόβατον.
 she-goat, χίμαιρα, αἴξ.
 shepherd, ποιμήν.
 shield, ἀσπίς.
 shine, λάμπω.
 ship, ναῦς.
 short, μικρός.
 short-lived, ἐφήμερος.
 shout, s. βοή.
 show, φαίνω, δείκνυμι.
 shun, φυλάσσομαι.

shut, v. κλείω ; in, or out, εἰρ-	Spartan, Σπαρτιάτης.
γω.	speak, λέγω ; ill of, κακώς.
Sicily, Σικελία.	speaking, evil, βλασφημία.
sight, ὄψις.	spear, δόρυ.
sign, σημεῖον.	spectacle, θέα.
signal, v. σημαίνω ; s. σημεῖον.	speech, λόγος.
signify, σημαίνω.	— possessed of, φωνήεις.
silence, σιγή.	speed, τάχος.
silent, I am, σιγάω.	sphere, σφαῖρα.
silver, ἄργυρος.	spherical, σφαιροειδής.
similar, ὁμοιος.	spirit, ψυχή, θυμός, πνεῦμα.
simple, ἀπλοῦς.	sport, s. παιδία ; v. παίζω.
simply, ἀπλῶς.	spring, s. πηγή ; -time, ἔαρ (ἡρ).
sin, s. ἀμαρτία ; v. ἀμαρτάνω.	staff, σκῆπτρον.
since, ἐπει, ἐπειδή.	stage, σκηνή.
sing, δείδω, ᾔδω.	stand, v. ἔστηκα, see ἔστημι.
single, ἀπλοῦς.	star, ἀστρον.
sister, ἀδελφή.	state, s. πόλις.
sisterly, φιλαδέλφος.	steal, κλέπτω.
six, ἕξ ; sixth, ἕκτος.	stick, ράβδος.
size, μέγεθος.	still, adv. ἔτι.
slander, v. διαβάλλω.	sting, κέντρον.
slave, δουλός.	stir, κινέω.
— I am a, δουλεύω.	stoic, στωϊκός.
slavery, δουλεία.	stone, λίθος.
slay, κτείνω, ἀποκτείνω.	stop, παύω ; intrans. παύομαι.
sleep, ὑπνος.	storm, s. χειμών.
slow, βραδύς.	stout, παχύς.
small, μικρός.	straight, ὅρθος.
smite, βάλλω.	straightway, εὐθύς.
snake, ὄφις.	straining, s. τόνος.
so, οὖτος.	stranger, ξένος.
— great, τοσοῦτος.	stream, s. ποταμός.
— long, τέως.	strength, ἴσχυς, σθένος, κράτος.
— much or, many, τόσος.	stretch, τείνω.
soldier, στρατιώτης.	strew, στορεύνυμι.
solitary, ἔρημος.	strife, ἔρις.
solitude, ἔρημία.	strike, τύπτω, πλήσσω.
some, τις ; something, τι.	script, γυμνός.
some—some, οἱ μὲν—οἱ δέ.	strive after, σπεύδω.
son, νιός.	strong, adj. δυνατός.
song, ψέμη.	strong, am, v. ἔρρωμαι.
soon, ταχύ.	struggle, s. ἀθλος.
sophist, σοφιστής.	struggling, ἀθλιος.
soul, ψυχή.	stumble, v. πταίω.
sound, s. φωνή ; adj. ὑγής.	subdue, καταστρέφομαι.
source, πηγή.	such, τοῖος.
sow, ὥσ.	such as, οἷος.

suffer, πάσχω.	that, <i>pron.</i> ἐκεῖνος.
suffer punishment, δίκην δίδωμι.	the, ὁ, ἡ, τό.
suffice, ἀρκέω.	theft, κλοπή.
summer, θέρος.	their, σφέτερος, αὐτῶν.
summit, ἀκμή.	then, τότε, οὖν.
sun, ἥλιος.	thence, ἐκεῖθεν.
superior, κρείσσων.	there, ἐκεῖ, ἐνθα.
sure, σαφῆς.	therefore, οὖν, τοίνυν.
surely, ἡ.	they, αὐτοί, ἐκεῖνοι.
surpass, προέχω.	thick, διαύγεις.
surprising, παράδοξος.	thief, κλέπτης.
surround, περιβάλλω.	thing, πρᾶγμα, χρῆμα.
survive, περιγίγνομαι.	think, νομίζω, οἴομαι.
swan, κύκνος.	third, τρίτος.
swear, v. ὅμνυμι.	thirtieth, τριακοστός.
sweet, ἡδὺς.	thirty, τριάκοντα.
swift, ὀρέγεται.	this, οὗτος, ὅδε.
swim, νέω.	thither, ἐκεῖσε.
Syracusan, Συρακόσιος.	thou, σύ.
Syracuse, Συράκουσαι.	thought, γνώμη.
Syrian, Σύρος.	thousand, χιλιοῦ.
T	
table, τράπεζα.	Thracian, Θρᾷξ.
take, λαμβάνω, αἴρεω.	three, τρεῖς.
— in exchange, ἀλλάσσω.	thrice, τρίς.
— up, αἴρω.	through, διά.
taken, Ι am, δλίσκομαι.	throw, v. βάλλω.
tale, μῦθος.	thus, οὕτως.
taste, v. γεύομαι.	thus much, τοσοῦτο.
teach, διδάσκω; get (have)	thy, σός.
taught, διδάσκομαι.	till, v. ἐργάζομαι.
teacher, διδάσκαλος.	time, χρόνος.
tear, δάκρυον.	tired, Ι am, κάμνω.
tell, φρίζω, λέγω.	to another place, ἀλλούσε.
temper, v. κεράννυμι.	to-day, σήμερον.
temperate, σώφρων, μέτριος.	together, ἀμα.
temple, ἱερόν.	toil, πόνος.
ten, δέκα; tenth, δέκατος.	tomb, τύμβος.
tent, σκηνή.	to-morrow, παρειον.
ten thousand, μύριοι.	tongue, γλώσσα.
terrible, δεινός.	too, καί.
territory, χώρα.	tooth, ὀδούς.
than, ἢ.	torch, λαμπάς.
thanks, χάρις.	towards, πρός.
that, conj. ὅτι, ὡς,	town, ἄστυ.
	train, v. ἀσκέω.
	trample on, πατέω.
	transgress, παραβαίνω.
	tread, πατέω.

treasure, θησαυρός.
tree, δένδρον.
trip up, σφάλλω.
trireme, τριήρης.
Trojan, Τρωϊκός.
trophy, τρόπαιον.
trouble, πόνος.
Troy, Τροία.
true, ἀληθῆς.
truly, μητ', τοι; ἀληθῶς.
trumpet, σάλπιγξ.
trust, v. πιστεύω.
truth, ἀλήθεια.
turn, s. τρόπος. v. τρέπω; in-
trans. τρέπομαι.
turn out, ἀποθαίνω.
twelve, δώδεκα.
twenty, εἴκοσι(v).
twice, δὶς.
two, δύο.
two hundred, διακόσιοι.
type, τύπος.
tyrant, τύραννος.

U

Ulysses, Ὀδυσσεύς.
unacquainted, ἀγνώς.
unarmed, γυμνός.
undecaying, ἀγήρως.
under, ὑπό.
undergo danger, κινδυνεύω.
undertake, αἴρομαι.
undying, ἀθύνατος.
uneducated, ἀπαιδεύτος.
unfortunate, δυστυχής.
ungrateful, ἀχάριστος.
ungrudging, ἀφθονος.
universe, κόσμος.
unjust, ἀδικος.
—I am, ἀδικέω.
unpleasant, ἀηδής.
unrestrained, ἀκρατής.
unwholesome, νοσώδης.
unwilling, ἄκων.
unworthy, ἀνάξιος.

up, ἀνά.
upon, ἐπί.
up to, ἐς, εἰς.
upright, ὁρθός.
urge sn, σπεύδω.
use, v. χράομαι; s. χρῆσις.

V

valid, κύριος.
vehement, ὀξύς.
Venus, Ἄφροδίτη.
verily, ἡ.
verse, ἔπος.
very, μάλα.
vex, λυπέω.
vice, κακία.
victim, θυσία.
victory, νίκη.
violence, βία.
violent, βίαιος.
virgin, παρθένος.
virtue, ἀρετή.
vocal, φωνήεις.
voice, φωνή.
vote, s. γνώμη.
Vulcan, Ἡφαιστος.

W

wake, ἐγείρω.
walk about, περιπατέω.
wall, τεῖχος.
wand, ράβδος.
wander, πλανάομαι.
want of leisure, ἀσχολία.
war, πόλεμος; wage war, πολε-
μέω.
ward off, ἀμύνω.
warm, adj. θερμός.
wash, v. λούω.
waste, v. φθείρω.
watch, s. φυλακή.
watchman, φύλαξ.
water, ὕδωρ.
way, ὁδός.

we, ήμεῖς.	wise, σοφός.
weak, ἀσθενής.	wish, v. βούλομαι.
weakness, ἀσθένεια.	with, σὺν, μετά.
wealth, πλούτος.	— a view to, ἐπί.
weapon, ὄπλων.	— difficulty, μόλις.
wearisome, βαρύς.	— the help of, σύν.
wearily, I am, κάμνω.	without stint, ἀφθονος.
weave, πλέκω.	witness, μάρτυς.
weep, δακρύω.	wolf, λύκος.
weight, βάρος.	woman, γυνή.
well, <i>adv.</i> εὖ.	wonder, } v. θαυμάζω.
— born, εὐγενής.	wonder at, } v. θαυμαστός.
— disposed, εὐνους.	wonderful, θαυμαστός.
— girdled, { εὗξωνος.	wood, ξύλη.
— gir ^t , { εὗξωνος.	woody, ξύλινος.
what, τίς ; what kind of, ποῖος.	word, λόγος, ρῆμα, ἔπος.
when, <i>interr.</i> πότε ; <i>indirect</i> , ὅπότε ; <i>rel.</i> ὅτε.	work, v. ἔργαζομαι ; s. ἔργον.
whence, <i>interr.</i> πόθεν ; <i>rel.</i> ὅθεν.	world, κόσμος.
whenever, ὅπότε.	worse, χείρων.
where, <i>interr.</i> ποῦ ; <i>indirect</i> , ὅπου ; <i>rel.</i> οὐ, ἐνθα.	worship, σέβω, esp. in <i>Mid.</i>
whether, πότερον.	worthless, ἀνάξιος.
which (of two)? πότερος.	worthy, ἀξιος.
while, whilst, ἔως.	wound, s. ἔλκος ; v. τιτρώσκω.
whither, <i>interr.</i> ποῦ ; <i>indirect</i> , ὅποι ; <i>rel.</i> οὐ.	wrath, ὥργη.
who, <i>interr.</i> τίς ; <i>rel.</i> ὃς.	wrestler, ἀθλητής.
whoever, ὃστις.	wretched, ἀθλιος, τλήμων.
whole, ὅλος.	write, γράφω.
wholly, ὅλως.	writing, γραφή.
why, τι.	wrong, v. ἀδικέω.
wicked, πονηρός.	
wickedness, ἀδικία.	
wife, γυνή.	
wild, ἄγριος.	
— beast, θηρίον.	
will, v. βούλομαι, θέλω.	
willing, ἕκων.	
win, v. νικάω.	
wind, s. ἄνεμος.	
wine, οἶνος.	
winter, χειμών.	
wisdom, σοφία.	
	Y
	year, ἔτος.
	yes, ναι.
	yesterday, χθές.
	yet, τω, ὅμως.
	yield, πείθομαι.
	yoke, ζυγόν.
	yonder, that, ἐκεῖνος.
	you, ὑμεῖς.
	young, s. τέκνον ; adj. νέος.
	your, ὑμέτερος.
	youth, νεανίας, νεότης.

Language is an organic whole, in which all the parts fit into each other. Without a correct knowledge of stems, no rational theory of sounds or of the formation of words is possible; and even syntax can not be fixed upon a firm basis by any other method.—CURTIUS.

A P P E N D I X.

1. THE “improper” diphthong illustrates the practice of allowing only two tone-places, or *beats*, to a syllable. For, when the first vowel was long, it of course required the time of both beats; and the second vowel, thus silenced, was subscribed.

2. “Both *accent* and *quantity* have, and must have, some play in all languages. So long as speech is dictated by thought and feeling, will men mark the more significant words and syllables with greater stress of voice. And so long as consonants remain solid, will it take a longer time to get over two of them in pronunciation than one. In Greek both accent and quantity were powerfully developed; so that whereas accent, the intellectual element, overbore quantity in prose, in verse quantity, the musical element, overbore accent.”—*Clyde*.

“That accent in Greek never receded beyond the antepenult, shows that the Greeks felt the same difficulty in the utterance of a long train of syllables after their accent that we do.”

GENERAL PRINCIPLES OF ACCENT.—In each word, the accent belongs to that *syllable upon which the attention is most strongly fixed*. Accent may, however, be (1) *logical*, (2) *grammatical*, or (3) *rhythrical*.

In the Greek, as in the other languages, the accent (1) originally belonged to the syllable containing the essential idea of a word—the *radical syllable*—or a *prefix of composition* defining it. But, in proportion as these became familiar, there was a tendency to throw the accent (2) upon that syllable which last

modified the main notion, i. e., the *affix* or *prefix of inflection*. Compare γράφω, I *write*, with ἔγραφον, I *was writing*, γέγραφα, I *have written*, γραφή, the *act of writing*, γραφεῖον, the *instrument of writing*, γραφεύς, the *person who writes*, γραφικός, ; λιθόβολος, *stoned*, λιθοβόλος, *throwing stones*; μητρόκτονος, *mother-killed*, μητροκτόνος, *mother-killing*. On the other hand, any strengthening of the radical, or weakening of the formative part, would tend toward the contrary effect. Rhythmic accent (8) was determined by the number and quantity of the syllables of a word; Gr. 100 b, 129 a.

In illustration of the foregoing, it will be observed that neuters have *recessive* accent, Gr. 546; accent is also *recessive* in conjugation and comparison, § 50; in composition, the accent, though usually recessive, is really attracted by that part of the word which defines the other and gives its special significance to the compound. Cf. also Gr. 274, 887.

3. "In both vowel and consonant declensions, neuters have the accusative termination for the nominative case. Language utterly refuses the characteristic formation of the nominative to the neuter gender; evidently because the neuter, even when it assumes the position of the subject of the sentence, carries with it the notion of dependence distinct from the self-sufficiency of the masculines. 'It came by post' is = 'it was sent by post'; but 'he came by the train' can not be paraphrased in the same manner." As we take inanimate things in the mass, neuters use an ending like the feminine singular for their plural sign, and take the verb in the singular.

4. It may be helpful to some to see the tenses grouped as follows:

NAMES.	VIEW OF ACTION.	TIME.	EXACT NAMES.
Present.	Incomplete (or indef. ¹).	Pres.	Pres.-Impf. (or Aor.).
Imperfect.	Incomplete.	Past.	Past-Imperfect.
Future.	Aoristic (or incomp. ¹).	Fut.	Fut.-Aor. (or Impf.).
Perfect.	Completed.	Pres.	Pres.-Perfect.
Pluperfect.	Completed.	Past.	Past-Perfect.
Aorist.	Indefinite.	Past.	Past-Aorist.

¹ Gr. 823 a.

Illustrated with *γράφω*, Lat. *scribo*, the foregoing becomes:

<i>γράφω</i>	<i>I am writing (or write),</i>	L. <i>scribo.</i>
<i>ἔγραψον</i>	<i>I was writing,</i>	L. <i>scribebam.</i>
<i>γράψω</i>	<i>I shall write (or be writing),</i>	L. <i>scribam.</i>
<i>γέγραψα</i>	<i>I have written,</i>	L. <i>scripsi.</i>
<i>ἔγεγράψη</i>	<i>I had written,</i>	L. <i>scripsram.</i>
<i>ἔγραψα</i>	<i>I wrote,</i>	L. <i>scripsi.</i>

5. Greek like Latin, but unlike English, is SYNTHEtic; that is, it tacks on to a part of the word, which remains more or less unchanged, certain sounds to indicate the relations of the word (noun, verb, etc.) to other words; whereas we express these relations by separate words. Thus, *φιληθήσομαι*, *amabor* = I shall be loved. "It is important, however, to observe that *no inflection is arbitrary*; it is now certain that every inflection is the fragment of a once separable word, having its own distinct meaning. For instance, *φιληθήσομαι*, when analyzed, consists of five parts:

- (1.) The stem *φιλη-*.
- (2.) *θ*—the relic of the root *dhā*, 'to do' or 'make.'
- (3.) *η*—the representative of the root *ja* = *ire* (*εἰμι*), 'to go.'
- (4.) *σο*—the future sign, which we see in *ἔσομαι*, *eso* (*ero*).
- (5.) *μαι*—the first personal pronoun, in obliq. case.

"The whole conception, therefore, is synthetically built up of the elements, There-will-be (*σο*) a going (*η*) to make (*θ*) me (*μαι*) loved (*φιλη-*). And among all the multitudinous forms assumed by the Greek and Latin verbs, there is not one that does not follow some definite and ascertainable law. Parsing, therefore, will lose much of its repulsiveness and difficulty, when it is once understood that the distorted shapes assumed by some words are not due to arbitrary license in the *amalgamation* of the different parts, but to well understood and regular laws of phonetic corruption."—Farrar's "Greek Syntax."¹

¹ The above quotation has been retained just as it stood in the old edition, though as to details it might be repudiated by the new school philologists; for it is still substantially correct as to the main point which it was intended to illustrate.

In other instances, too, the now questioned doctrine of the so-

6. Concerning the tense-signs—conveniently called class-signs in the present systems—it may be noticed:

(1.) That the lengthening of the stem-vowel in verbs of Class 2d accords with the more extended view of the action in the present system, though phonology, inflection, and syntax may be all involved in it. Cf. Eng. bite, bit; rise, risen; gripe (Gothic *greipa*, st. *grip*), grip.

(2.) It has been suggested that the *e* of Class 4th comes from a root *ja*, meaning "to go"—cf. *lēvai*, or, in the causal sense, the redup. *īημι*, L. *ja-cio*; and we may perceive a link between the original sense of this element and its force as a mere tense-sign in the English phrase "to go a-begging" compared with the aoristic "to beg."

(3.) The verb "stand," past "stood," is an instance from English of a formation of the present analogous to the nasal formations of Class 5th.

Baίνω (*Ba-n-i-w*, Gr. 519, 7) is an instance of pleonasm in formation, which may be observed also in the most widely distinct provinces of language. Compare *πρώτιστος*, a strengthened *πρῶτος*.

(4.) Class 6th is called the Inceptive Class. Usually the inceptive meaning consists essentially in the fact that the *action comes to pass gradually*; and we may, therefore, reasonably assume that this sense existed at an early period in those forms from which it seems to have disappeared. But the gradual realization and the repetition of an action are regarded by language as nearly akin; hence Gr. 493².

(5.) Class 8th includes two principal divisions: Those the stems of which, though apparently different, can be connected phonetically; e. g., *aipέω*, *ερχομαι*, from the assumed roots *fap*

called old school has been allowed to remain, because no satisfactory and generally accepted substitute has yet been proposed. The recently published translation of Prof. Victor Henry's "Short Comparative Grammar of Latin and Greek" (Macmillan), however, furnishes a very convenient presentation of the researches of the last ten years, which have so revolutionized previous conclusions in Comparative Philology.

= $\xi\lambda$, $\epsilon\rho = \epsilon\lambda$ respectively; and those in which two or more stems are combined into one verb; e. g., $\epsilon\sigma\theta\acute{\imath}\omega$, $\delta\rho\acute{\alpha}\omega^1$. Gr. 539.

7. Words Classified.

An excellent method of fixing words in the memory is to group them according to derivation or meaning. Thus:

$\alpha\gamma\gamma\epsilon\lambda\sigma$	<i>messenger</i>	$\delta\delta\kappa\cos$	<i>unjust</i>
$\alpha\gamma\gamma\epsilon\lambda\lambda\omega$	<i>I report</i>	$\delta\delta\kappa\iota\alpha$	<i>injustice</i>
$\alpha\iota\sigma\chi\rho\acute{\imath}\sigma$	<i>disgraceful</i>	$\delta\rho\theta\acute{\imath}\sigma$	<i>upright</i>
$\alpha\iota\sigma\chi\acute{\imath}\eta\eta$	<i>disgrace</i>	$\delta\varepsilon\acute{\imath}\iota\sigma$	Lat. <i>dexter</i>
$\cdot\Alpha\theta\eta\rho\acute{\imath}\alpha$	<i>Athena</i>	$\delta\sigma\bar{\iota}\lambda\osigma$	<i>slave</i>
$\cdot\Alpha\theta\eta\rho\acute{\imath}\omega\upsilon$	<i>Athens</i>	$\delta\sigma\bar{\iota}\lambda\epsilon\iota\omega$	<i>I am slave</i>
$\cdot\Alpha\theta\eta\rho\acute{\imath}\alpha\omega\sigma$	<i>Athenian</i>	$\delta\sigma\bar{\iota}\lambda\alpha\tau\sigma$	<i>able, possible</i>
$\dot{\alpha}\theta\lambda\omega\sigma$	<i>prize</i>	$\delta\sigma\bar{\iota}\alpha\sigma\tau\eta\sigma$	<i>lord</i>
$\dot{\alpha}\theta\lambda\omega\sigma$	<i>contest</i>	$\delta\sigma\bar{\iota}\alpha\sigma\tau\iota\lambda\sigma$	<i>sovereignty</i>
$\dot{\alpha}\theta\lambda\omega\sigma$	<i>struggling</i>	$\dot{\alpha}\delta\acute{\imath}\bar{\iota}\alpha\tau\alpha\sigma$	<i>unable, impossible</i>
$\dot{\alpha}\theta\lambda\eta\tau\acute{\imath}\sigma$	<i>contester</i>	$\theta\acute{\iota}\delta\sigma$	<i>god</i>
$\alpha\nu\theta\rho\omega\pi\sigma\sigma$	<i>man</i>	$\theta\acute{\iota}\delta\acute{\imath}\sigma$	<i>goddess</i>
$\alpha\nu\theta\rho\acute{\imath}\pi\omega\sigma\sigma$	<i>human</i>	$\theta\acute{\iota}\delta\sigma\sigma$	<i>divine</i>
$\phi\bar{\iota}\lambda\acute{\imath}\nu\theta\rho\omega\pi\sigma\sigma$	<i>humane</i>	$\theta\acute{\iota}\delta\theta\acute{\imath}\sigma$	<i>godless</i>
$\delta\rho\chi\omega$	<i>I begin</i>	$\theta\acute{\iota}\delta\acute{\imath}\sigma$	<i>sight, view</i>
$\dot{\alpha}\rho\chi\acute{\imath}$	<i>beginning, rule</i>	$\theta\alpha\mu\acute{\imath}\bar{\iota}\omega$	<i>I wonder</i>
$\dot{\alpha}\rho\chi\alpha\omega\sigma$	<i>ancient</i>	$\theta\alpha\mu\alpha\sigma\tau\delta\sigma$	<i>strange</i>
$\dot{\alpha}\rho\chi\iota\kappa\sigma$	<i>able to lead</i>	$\theta\acute{\iota}\alpha\tau\alpha\sigma$	<i>death</i>
$\gamma\eta$	<i>land</i>	$\theta\eta\acute{\iota}\sigma\kappa\omega$	<i>I die</i>
$\gamma\omega\eta\gamma\acute{\imath}\sigma$	<i>husbandman</i>	$\theta\eta\eta\tau\delta\sigma$	<i>mortal</i>
$\chi\acute{\imath}\omega\sigma$	<i>country</i>	$\dot{\alpha}\theta\acute{\iota}\alpha\tau\alpha\sigma$	<i>immortal</i>
$\gamma\rho\acute{\imath}\phi\omega$	<i>I write</i>	$\kappa\acute{\iota}\acute{\iota}\pi\tau\omega$	<i>I steal</i>
$\gamma\rho\acute{\imath}\phi\acute{\imath}$	<i>writing</i>	$\kappa\acute{\iota}\acute{\iota}\pi\tau\eta\sigma$	<i>thief</i>
$\delta\acute{\iota}\kappa\eta$	<i>right</i>	$\kappa\acute{\iota}\acute{\iota}\pi\theta\acute{\imath}\sigma$	<i>theft</i>
$\delta\acute{\iota}\kappa\alpha\omega\sigma$	<i>just</i>	$\kappa\acute{\iota}\acute{\iota}\nu\omega$	<i>I judge</i>
$\delta\acute{\iota}\kappa\alpha\iota\sigma\acute{\imath}\eta\eta$	<i>justice</i>	$\kappa\acute{\iota}\acute{\iota}\nu\theta\acute{\imath}\sigma$	<i>judge</i>

¹ The class-signs often confer a transitive or causal force upon roots which are intransitive in the older tense-forms; as in $\pi\acute{\iota}\pi\acute{\iota}\kappa\omega$, *Iστημι*, Gr. 500. Cf. L. *sisto, sto*; Eng. set fr. sit.

λείπω	<i>I leave</i>	σιγή	<i>silence</i>
λοιπός	<i>left, remaining</i>	σιωπή	<i>silence (imposed)</i>
λέγω	<i>I speak</i>	ἡσυχία	<i>quiet</i>
λόγος	<i>word</i>	σοφός	<i>wise</i>
μακρός	<i>large</i>	σοφία	<i>wisdom</i>
μικρός	<i>small</i>	Σπάρτη	<i>Sparta</i>
δύλιγος	<i>little</i>	Σπαρτιάτης	<i>Spartan</i>
νέος	<i>new</i>	στρατός	<i>army</i>
νεανίας	<i>youth</i>	στρατηγός	<i>general</i>
νόμος	<i>law</i>	στρατιώτης	<i>soldier</i>
ἄνομος	<i>lawless</i>	τρέπω	<i>I turn</i>
νομίζω	<i>I consider</i>	τρόπος	<i>manner</i>
νέμω	<i>I assign</i>	τρόπαιον	<i>trophy</i>
ὅπλον	<i>weapon</i>	φεύγω	<i>I flee</i>
ὅπλιτης	<i>armed one</i>	φυγή	<i>flight</i>
πλούτος	<i>wealth</i>	φίλος	<i>dear, friend</i>
πλούσιος	<i>wealthy</i>	φίλιος	<i>friendly</i>
πόλεμος	<i>war</i>	φίλα	<i>friendship</i>
πολέμος	<i>hostile</i>	χαίρω	<i>I rejoice</i>
έχθρος	<i>unfriendly</i>	τίρπω	<i>I make joyous</i>

8. The use of a distinct form—the stem, of course—for the vocative is considerably limited. Few substantives or adjectives, except proper names, etc., are sufficiently employed in address to require a separate form for this purpose. Hence a distinct vocative case is scarcely found in the participle, pronoun, article, or numeral. In Dec. I. and II., where names or epithets of persons abound, we find distinct vocatives, except when euphony or rhythm forbids; but in Dec. III. few words have a distinct voc. case, and even these often employ the nominative instead. The mutilation of the stem that would sometimes occur were it employed as a vocative, would leave it scarcely intelligible; thus ἄνα as the voc. of ἄναξ means “O king”; but as the impv. of ἀνέστην, “up.”

The tendency of the vocative to recessive accent is due to the absence of case-ending to attract the accent from its original

place on the root or stem of the word; the natural tone of familiar address enhances this tendency in words of frequent use. Cf. Gr. 147 c, 155 a, 185, 188; 216, 4.

9. In connection with the inflection and formation of words, much is said about *euphonic changes*.

"Speech is easiest and most agreeable when there is a due alternation of vowels and consonants, and no needless expenditure of breath; when successive sounds are so related to each other in respect to the organs used and the mode of using them, that the voice passes readily from one to another; and when words begin and end agreeably." Hence euphonic changes are chiefly to avoid *hiatus* (the succession of distinct vowels without an intervening consonant), Gr. 75; to reduce the openness of vowels; and to "weaken, blend, and at last slough away sounds whose meaning is not vividly felt."

The seat of *euphony*, as we somewhat mistakenly term it, is therefore in the mouth and not in the ear; and it arises in the spontaneous and unconscious effort to do what is to be done with as much ease as is consistent with being intelligible. Different sounds are objected to by different peoples, and by different communities—even individuals—of the same people; yet it is true that all, or nearly all, of these difficulties may be traced to physiological defects or early training. It can be easily shown, too, that there is of necessity a general tendency to treat the same difficulty in substantially the same way¹; though there are also marked national preferences, as shown already in the illustrations of Grimm's law.—*Whitney*.

Among the different ways by which the principles of economy in speech operate, are the following:

(1.) ASSIMILATION—Gr. 46–51, 53–55, 66, 67, 82; Eng. *cob-web* from *cop-web*, *gospel* from *gōd-spell*.

¹ Yet there are many inconsistencies in language. It is a comprehensive law that hard combinations of sound are more tolerable when they have arisen out of still harder combinations. Even from a due regard to clearness of meaning, language imposes certain limits on the changes of sound. It is our privilege, then, merely to account for the facts, not to enact—much less enforce—laws.

(2.) DISSIMILATION—Gr. 20, 52, 463 a, 78; Eng. *pilgrim* from L. *peregrinus*.

(3.) COMPENSATION—Gr. 56, 74, 431; Eng. *goose*, orig. *gōs*, from Ger. *gāns*.

In the more frequent instances of phonetic compensation—for *liquids*—the omitted letters are closely allied to vowels, and, as they faded out of hearing, gradually increased the quantity of the preceding vowels.

(4.) GRAVITATION—Gr. 170 a, 179, 185, 188; also § 22 R.* Gravitation may be defined as the tendency of sound to accentual centers. It is seen in the strengthening of accented and the weakening and final disappearance of unaccented syllables. It results in *syncope*, *aphaeresis*, and *apocope*. Examples in English are seen, perhaps, in the doubling of the consonant ending an accented syllable, as in *controlled*; and the contrary, as in *paralleled*.

(5.) SYNCOPE—Gr. 48; Eng. *wintry* for *wintery*, *monk* for L. *munc*.

(6.) APHAERESIS—Gr. 510, 10; that is, the dropping off of a sound at the beginning of a word. Eng. examples: *diamond*, Fr. *diamant*, fr. L. *adamans*; 'neath for *beneath*.

(7.) APOCOPE—Gr. 79, 84 D; Eng. *th' evening*, *riches* for *richesse*, cf. *largess*.

(8.) ANALOGY—Gr. 222 b; 508, 13. Analogy aims at uniformity, or conformation. Eng. examples: *slept*, orig. *slep*, but as if from *sleeped*; thus *cleft* is displacing *clove*; *coud* has become *could*, in imitation of *should*, *would*.

(9.) PROTHESIS—Gr. 45; that is, the addition of sound at the beginning of a word. English examples: *a nickname* = *an eke-name*, *adown* = *down*.

(10.) EPITHESIS—Gr. 87, 88, 88 D; that is, addition of sound at the end of a word. Eng. examples: *awaken* for *awake*, *tyrant*, L. *tyrannus*.

(11.) EPENTHESIS—Gr. 60; that is, addition of sound within a word. Eng. examples: *humble* fr. L. *humilis*, *tender* fr. L. *tener*.

(12.) METATHESIS—Gr. 64, 65; Eng. *third* for *thrid* (cf. three), *nostrils* for *nosthirls*.

(13.) ANTITHESIS, or *substitution*—Gr. 86, 81, 48, 168, and, with subsequent assimilation, 67–69; Eng. *forlorn* fr. *forlossen* (cf. *lose*), *knives* fr. *knife*, *ti* in *nation*, *di* in *soldier*, *ci* in *fallacious*.

(14.) ANTICIPATION—Gr. 253, 402 R.; Eng. *lantern* fr. L. *laterna*.

(15.) CONTRACTION—Gr. 14, a, c, d, 37–42, 76; Eng. *McLeod* = *McLoud*, *creature* (cf. *create*).

(16.) (a.) INDISTINCT ARTICULATION—Gr. 61, 62; Eng. (*bet-st*) = *bes st* = *best*.

(b.) LAZY ARTICULATION—Gr. 60, 70, 71; Eng. *lend* (cf. *loan* with no *d*), *scratch* for orig. *cratch*, *number* fr. L. *numerus*.

The foregoing classes are not mutually exclusive; the Eng. illustrations show (8) as a variety of (10) in the case of *slept*, and of (11) in the case of *could*. In fact, classes (4) and (16) may account for many irregularities which have been more specifically described in other classes.—For further details cf. March's “Anglo-Saxon Grammar,” Part I., Morris's “English Accidence,” and “Prim. of Phil.,” cap. i., viii. (16–25).

10. Stems in *-i* and *-v-*, though readily adapting themselves to consonant inflection, were peculiar. If the *i*, or *v*, was long, it was split into a vowel and semi-vowel; as *ἰχθύς*, gen. *ἰχθύ-ος* = *ἰχθύος* (Gr. 44). But if the *i*, or *v*, was short, it was extended (Gr. 82), *i* becoming *ει* = *ej*,¹ and *v* becoming *ευ* = *ef*;¹ as *πόλις*, gen. *πολεյ-ος* = *πολειος* or *πολεος* (Gr. 44) or *ποληος* (cf. Gr. 85) = *πολεως* (Gr. 86). The interchange of quantity seems to have been so gradual as not to have disturbed the original accent (cf. Gr. 42). The ending *-ως* for *-ος* in the gen. of *v* stems, as in *ἄστρως*, must be due to analogy, as no examples of gen. in *-ηος* from such stems are known. The accent of *πολεων* imitates that of the gen. sing. *πολεως*. The dat. plu. makes *πολεστι*, not *πολιστι*, through retention of the *ε* of the other cases. The acc. plu. *πολεις* is borrowed from the nom. plu. It must be added, however, that *πόλις* and similar words seem to have

¹ The change of *i* to *j*, and *v* to *f*, between two vowels avoided hiatus (Gr. 75).

shown declension as stems in *-i-* or *-ī-*, according to the dialect; cf. Gr. 201 D.

Since *μῦς*, L. *mus*, is in fact from a stem in *-σ-*, the gen. *μυός* is for *μυαρός*, L. *muris*. But loss of *σ* (Gr. 71) in most of the case-forms makes the word appear to come from a stem in *-υ-*; and the accusatives are formed accordingly.

Diphthongal stems in *-v-* (Gr. 206) seem to have originally shown a long vowel before the *v*; as *νᾶυς*, Ionic *νηῦς* (Gr. 206 D), etc. Wherever the *v* disappeared (Gr. 44), the long vowel remained at first undisturbed, as in gen. *ηνός* = *νεώς* from *ηνῦς*; otherwise it gradually shortened and ultimately blended with the *v* into a diphthong, as in nom. *ναῦς*, etc. Analogy seems to have extended the shortening of the vowel before *v*—from the nom., for example, to other cases; hence *νεός*, etc., as well as *ηνός*, etc. If stems in *-ευ-* have been shortened from earlier stems in *-ην-*—which has not yet been proved, however—they are, of course, explained as above; at all events *ιππέā* = *ιππῆa* is no longer to be explained as showing compensative lengthening for loss of *v* = *f*.

11. Some Questions in Review.

1. When has *γ* the nasal sound? To what initial letters is the rough breathing always applied? Why? What letters have become obsolete; yet of what importance can they be to the beginner?

2. Classify the vowels, according both to *quantity* and *quality* of sound. Show the ambiguity of the question, How many vowels in Greek?

Distinguish a proper diphthong from an improper diphthong; give the Latin equivalents of the Greek diphthongs. Give the history and significance of iota subscript.

3. Classify the consonants and semi-vowels, according to both their origin and the quality of their sounds. Define the words "cognate" and "co-ordinate"; give their significance as applied to mutes.

Rules for dividing a word at the end of a line.

4. Define "barytone," as applied to both words and syllables. Distinguish "recessive" from the so-called "retentive"

(Gr. 128) accent. How can accent be recessive and retentive in the same word? Rules for the place and kind of the accent, as regulated by the quantity of the ultima and penult. Compare or distinguish Greek and English accent, as to nature and motive. Has accent any connection with the sense of a word? Illustrate from both English and Greek.

5. Define stem, as related to both the form and the sense of a word. Distinguish stem from "base," so called, and from root (Gr. 543). Distinguish suffix (Gr. 542), affix, ending, termination, characteristic.

6. If the accent of the nom. sing. of a noun be given, how may the accent of the other cases be known? Rule for accenting the ultima of nouns; for accenting neuters, and nom. sing. fem. ending in *ă*?

7. Explain ὁ ἄνθρωπος (*man*), ἡ ἄνθρωπος, τὸ ἄνθρωπος, ἡ ἀλώπηξ *the fox* (male or female), as illustrating gender. Distinguish οἶκοι and οἴκοι, cf. οἶκος *house*, Gr. 102.

Explain proclitics; with both English and Greek examples.

8. What three varieties of nouns in Decl. I. are formed with the suffix *ta*, nom. *τῆς*; accentuation of each? Meaning and accentuation of nouns in *δῆς*, of Decl. I.? When and where does the characteristic of nouns of Decl. I. remain unchanged? principal exc., Gr. 139 (c, d)? When and where does the characteristic *a* become *η*? principal exc., Gr. 139 a? Give the quantity of final *a* in ἀγύρα, μοιρα, ἀληθεία, in the nom. and gen. cases sing. Inflect these stems, with accents: σοφία, μουσα, σπουδα (oxytone), θαλασσα, δεσποτα, θεα. In ναύτης, what part is termination, affix, suffix, ending, case-ending, stem, root? Analyze χωρῶν.

9. Inflect and analyze ἀδελφε, θεούς, δῶρον, δῶρα. Justify the case ending of the nom. δῶρον. What part of δῶρων is stem, and what part base?

10. Distinguish restrictive and generic articles; verbals and denominatives (Gr. 541).

How are most compound nouns and adjectives accented? Distinguish φιλία from φίλια; φιλίων from φίλιῶν.

11. There were at least how many case-forms in early

Greek? name those that are lacking in the inflections as now found in the grammar; how are the relationships of the cases whose forms have disappeared provided for?

Is the appositive a predicate or an attributive? Distinguish attributive and predicate adjectives. Translate τὸ καλόν, and state the usage illustrated.

THE END.

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